Godsee his

THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

VOL. I. NEW-YORK, SATURDAY, JANUARY 14, 1832. No. 43.

SECOND SUNDAY AFTER EPIPHANY.

Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse; but thou hast kept the good wine until now.—*St. John* ii. 10.

THE heart of childhood is all mirth;
We frolic to and fro
As free and blithe, as if on earth
Were no such thing as wo.

But if indeed with reckless faith,
We trust the flattering voice,
Which whispers, "Take thy fill ere death,—
"Indulge thee and rejoice;"

Too surely, every setting day,
Some lost delight we mourn;
The flowers all die along our way,
Till we, too, die forlorn.

Such is the world's gay garish feast,
In her first charming bowl
Infusing all that fires the breast,
And cheats the unstable soul.

And still, as loud the revel swells,
The fever'd pulse beats higher,
Till the sear'd taste from foulest wells
Is fain to slake its fire.

Unlike the feast of heavenly love
Spread at the Saviour's word,
For souls that hear his call, and prove
Meet for his bridal board.

Why should we fear youth's draught of joy,
If pure, would sparkle less?
Why should the cup the sooner cloy
Which GOD hath deign'd to bless?

For, is it Hope that thrills so keen
Along each bounding vein,
Still whispering glorious things unseen?
Faith makes the vision plain.

The world would kill her soon, but Faith
Her daring dreams will cherish;
Speeding her gaze o'er time and death,
To realms where nought can perish.

Or is it Love, the dear delight
Of hearts that know no guile,
That all around see all things bright
With their own magic smile?

The silent joy, that sinks so deep,
Of confidence and rest,
Lull'd in a Father's arms to sleep,
Clasp'd to a Mother's breast?

Who, but a Christian, through all life,
That blessing may prolong?
Who, through the world's sad day of strife,
Still chant his morning song?

Fathers may hate us or forsake,
GOD'S foundlings then are we;
Mother on child no pity take,*
But we shall still have Thee.

We may look home, and seek in vain,
A fond fraternal heart,
But CHRIST hath given his promise plain
To do a brother's part.

Nor shall dull age, as worldlings say,
The heavenward flame annoy;
The Saviour cannot pass away,
And with him lives our joy.

Ever the richest tenderest glow
Sets round the autumnal sun—
But then sight fails: no heart may know
The bliss when life is done.
KEBLE.

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* Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee.—*Isaiah* xlix. 15.

PSALMODY.

A VOLUME of the choicest Christian Hymns, selected from various, we had almost said, a thousand sources, appeared in England in 1829. It was edited by James Montgomery, the well-known author of the "World before the Flood," "Songs of Zion," &c.—and is accompanied by the following interesting Essay from his powerful pen. The subject is one in which, of course, the author felt himself to be peculiarly at home; and he has done it careful justice.

CHRISTIAN HYMNS.

SONGS and Hymns, in honor of their gods, are found among all people who have either religion or verse. There is scarcely any Pagan poetry, ancient or modern, in which allusions to the national mythology are not so frequent as to constitute the most copious materials, as well as the most brilliant embellishments. The poets of Persia and Arabia, in like manner, have adorned their gorgeous strains with the fables and morals of the Koran. The relics of Jewish song which we possess, with few exceptions, are consecrated immediately to the glory of GOD, by whom, indeed, they were inspired. The first Christians were wont to edify themselves in psalms, and hymns, and spiritual songs; and though we have no specimens of these left, except the occasional doxologies ascribed to the redeemed in the Book of Revelation, it cannot be doubted that they used not only the psalms of the Old Testament, literally, or accommodated to the circumstances of a new and rising Church, but that they had original lays of their own, in which they celebrated the praises of CHRIST, as the Saviour of the world. In the middle ages, the Roman Catholic and Greek Churches statedly adopted singing as an essential part of public worship; but this, like the reading of the Scriptures, was too frequently in an unknown tongue, by an affectation of wisdom to excite the veneration of ignorance, when the learned, in their craftiness, taught that "Ignorance is the mother of devotion;" and ignorance was very willing to believe it. At the era of the Reformation, psalms and hymns, in the vernacular tongue, were revived in Germany, England, and elsewhere, among the other means of grace, of which Christendom had been for centuries defrauded.

The translation of the Psalms by Sternhold, Hopkins, and others, in the reign of Edward VI., with some slight improvements, keeps its place to this day in many churches of the English Establishment. The merit of faithful adherence to the original has been claimed for this version, and need not to be denied, but it is the resemblance which the dead bear to the living; and to hold such a version forth (which some learned men have lately done) as a model of standard psalmody, for the use of Christian congregations in the nineteenth century, surely betrays an affectation of singularity, or a deplorable defect of taste. A few nervous or pathetic stanzas may be found here and there, for it was impossible, in so long an adventure, to escape falling into a better way now and then.

Nearly as inanimate, though a little more refined, are the Psalms of Tate and Brady, which, about a century ago, were honored by the royal authority to be sung in those churches which chose to receive them. But they have only partially superseded their forerunners; many people preferring the rude simplicity of the one, to the neutral propriety of the other. There are, however, even among these, several passages of considerable worth, such as one would wish that all the rest had been. The 139th Psalm has been deservedly commended.

A third version, by the Rev. James Merrick, of Oxford, was published at a later period, for which the king's license to introduce it into the churches could not be obtained. It is only wonderful that the privilege should ever have been sought, on the recommendation of men of learning and taste, in behalf of a work of such immeasurable verbiage, as these paraphrases exhibit. Take a specimen from Psalm 85th: "*Righteousness and peace have kissed each other:*"

"With mutual step advancing there,
Shall *Peace and Justice*, heavenly pair,
To lasting compact onward move,
Seal'd by the *kiss* of sacred love."

Here it must be evident, that the four words in italics, express the whole sense of the text, and that all the rest is garniture. Yet Merrick was an elegant scholar, and no mean poet. His version of Simeon's song, and the hymn, "Behold yon new-born infant grieved," are creditable. There is a compactness and economy, both of matter and words, in some stanzas of the latter, which Pope himself never exceeded. An abridgment, or rather a series of extracts from Merrick's volume, might be made a truly valuable help to public devotion.

Of modern imitations of the Psalms, it is not necessary to give an opinion here. Without disparagement to the living or the dead—and to borrow the idea of an Italian poet,* in reference to the lyre of Virgil—it may be said, that the harp of David yet hangs upon the willow, disdaining the touch of any hand less skilful than his own.

But turning more directly to the subject of these remarks, in connexion with the contents of this volume—though our elder poets, down even to the Revolution, often chose to exercise their vein on religious topics; *since* that time, there has been but one who bears a great name among them, who has condescended to compose *hymns*, in the commonly accepted sense of that word. Addison, who has left several, which may be noticed hereafter, though he ranks in the first class of prose writers, must take a place many degrees lower in verse. Cowper, therefore, stands alone among "the mighty masters" of the lyre, as having contributed a considerable number of approved and popular hymns, for the purposes of public or private devotion. Hymns, looking at the multitude and mass of them, appear to have been written by all kinds of persons, except poets; and why the latter have not delighted in this department of their own art, is obvious. Just in proportion as the religion of CHRIST is understood and taught in primitive purity, those who either believe not in its spirituality, or have not proved its converting influence, are careful to avoid meddling with it: so that, if its sacred mysteries have been less frequently and ostentatiously honored by the homage of our poets within the last hundred and fifty years than formerly, they have been less disgraced and violated by absurd and impious associations. The offence of the cross has not ceased; nay, it exists, perhaps, most inveterately, though less apparently, in those countries where the religion of the state has been refined from the gross superstitions of the dark ages; for there the humbling doctrines of the Gospel are, as of old, a stumbling-block to the self-righteous, and foolishness to the wise in their own esteem. Many of our eminent poets have belonged to one or other of these classes; it cannot be surprising, then, that they either knew not, or contemned "the truth as it is in JESUS."

There is an idle prejudice, founded upon the misapprehension of a passage in Dr. Johnson's life of Waller, and a hint of the like nature in his life of Watts—that sacred subjects are unfit for poetry, nay, incapable of being combined with it. That their native majesty and grace cannot be heightened by any human art of embellishment, is most freely admitted; but that verse, as well as prose, may be advantageously associated with whatsoever things are true, honest, just, pure, lovely, and of good report, in religion, we have the evidence of the Scriptures themselves, "in the law of Moses, and the Prophets, and in the Psalms," where they testify concerning CHRIST and his sufferings, in strains the most exalted that poesy can boast. We have evidence to the same effect in many of the most perfect and exquisite compositions of uninspired poets, both in our own and in other countries. The Editor of "THE CHRISTIAN PSALMIST" hopes to have an early opportunity of showing that Dr. Johnson's assertion, respecting the incompatibility of poetry with devotion, is not nearly so comprehensive as it has been ignorantly assumed to be; and that what he has actually asserted on this head, is invalidated by matter of fact, the only satisfactory test of the truth of such positions.† At present it will be sufficient to affirm, in despite of this oracle of criticism—which, when examined closely, will be found as ambiguous, and as capable of being explained to nothing, as other oracles were wont to be—that, had our greatest poets possessed the religious knowledge of our humblest writers of hymns, they might have been the authors of similar compositions, not less superior to the ordinary run of these, than their own best poems are above the incorrigible mediocrity of their contemporaries. But, in their default, we are not without abundant proof, that hymns may be as splendid in poetry as they are fervent in devotion; and in this volume will be found many popular pieces, the untaught workmanship of men who had no names in literature, but whose piety inspired them to write in verse, and sometimes with a felicity which the most practised masters of song might envy, but unless the "Spirit gave them utterance," could not compass with their utmost art.

Let us give an example from each of three favorite poets of the last generation, who, had they consecrated their talents to the service of the sanctuary, would have been of all others the most likely to have originated hymns, uniting the charms of poesy with the beauties of holiness:—

"See the wretch, that long has tost
On the thorny bed of pain,
At length repair his vigor lost,
And breathe and walk again:
The meanest floweret of the vale,
The simplest note that swells the gale,
The common sun, the air, the skies,
To him are opening Paradise."
Gray's Fragment on Vicissitude.

It cannot be questioned that this is genuine poetry; and the beautiful, but not obvious thought, in the last couplet, elevates it far above all common-place. Yet there is nothing in the style, nor the cast of sentiment, which might not be employed with corresponding effect on a sacred theme, and in the texture of a hymn. Indeed, the form of the stanza, and the tone that tells of personal experience in the fact which the writer mentions, remind one strongly of the vivid feeling and fluent versification of Charles Wesley, in some of his happiest moods; while the concluding idea is precisely the same with that of Dr. Watts, in a hymn which would not have discredited Gray himself:—

"The opening heavens around me shine,
With beams of sacred bliss,
When JESUS shows his mercy mine,
And whispers, 'I am his.'"

The following stanzas are almost unrivalled in the combination of poetry with painting, pathos with fancy, grandeur with simplicity, and romance with reality:—

"How sleep the brave, who sink to rest,
By all their country's wishes blest!
When Spring, with dewy fingers cold,
Returns to deck their hallow'd mould,
She there shall dress a sweeter sod
Than Fancy's feet have ever trod.

"By fairy-hands their knell is rung,
By forms unseen their dirge is sung;
There Honor comes, a pilgrim grey,
To bless the turf that wraps their clay;
And Freedom shall a while repair,
To dwell a weeping hermit there."
Collins. 1746.

The unfortunate author of these inimitable lines, a little while before his death—in a lucid interval of that madness to which "a wounded spirit" had driven him—was found by a visiter with the Bible in his hand. "You see," said the poor sufferer, "I have only one book left, but it is the best!" Oh! had he found that one, that best book, earlier, and learned to derive from it those comforts which it was sent from heaven to convey to the afflicted, could not *he* have sung "the death of the righteous," in numbers as sweet, as tender, and sublime, as these on "the death of the brave?" Christian views and Scriptural images, might here have been quite harmoniously blended with human regrets and blessed remembrances.

But we proceed to exhibit a third specimen of an English lyric, very different from either of the former:—

"The wretch, condemn'd with life to part,
Still, still on hope relies;
And every pang that rends his heart,
Bids expectation rise.
Hope, like the glimmering taper's light,
Adorns and cheers the way;
And still, as darker grows the night,
Emits a brighter ray."

Is *this* poetry? Every reader feels that it is. Yet if the same ideas were to be given in prose, they could not well be more humbly arrayed. Nothing can be more simple, nothing more exquisite; and hymns, in the same pure and natural manner, might be adapted to every subject in alliance with religion. But by whom? Not by one, who had only the delicate ear, the choice expression, the melodious measures, and the fine conceptions of Goldsmith; but by him who, to all these, should add the piety of Watts, the ardor of Wesley, and the tenderness of Doddridge. Had Goldsmith possessed these latter qualifications, (and they were all within his reach,) would *he* not have left hymns as captivating in their degree, as any of those few, but inestimable productions, which have rendered him the most delightful of our poets, to the greatest number of readers?

It may be superciliously answered, that all this is mere speculation; and it may be reasonably demanded, that some examples of hymns of merit should be adduced, to establish beyond dispute the possible union of poetry with devotion. This *shall* be done in the sequel; at present, we will only offer a small extract from one of the best-known hymns of the only great poet of our country who has written such things; and we offer it as worthy of being classed with the foregoing quotations from Gray, Collins, and Goldsmith, and as showing, that a heart, filled with the peace of GOD, has language suitable to its enjoyments, and capable of communicating a sense of them to every other heart not dead to sympathy:—

"The calm retreat, the silent shade,
With prayer and praise agree,
And seem by thy sweet bounty made
For those that follow Thee.

"There, if thy Spirit touch the soul,
And grace her mean abode,
Oh with what peace, and joy, and love,
She communes with her GOD!

"There, like the nightingale, she pours
Her solitary lays;
Nor asks a witness to her song,
Nor sighs for human praise."

Now, if this be *not* poetry, the one-and-twenty enormous and unreadable volumes of Chalmers' English Poets, containing some four or five millions of lines, must be burnt down to the size of "THE CHRISTIAN PSALMIST," before they will yield a *residuum* of finer standard. Yet will a profane world never be "smit with the love of *Sacred Song*." The language of devotion, whether in prose or rhyme, cannot be relished, because it is not understood by any but those who have experienced the power of the Gospel, as bringing salvation to them that believe; for the same reason that the Bible itself is neither acceptable nor intelligible to those who are not taught by the Spirit of GOD. To such, though "I speak with the tongues of men and of angels" about divine things, "I am as sounding brass or a tinkling cymbal." To those, on the other hand, who have "tasted the good word of GOD, and felt the powers of the world to come," it will be easy to comprehend, that poetry and piety may be as surely united on earth, as they are in heaven before the throne, in the songs of angels, and the spirits of just men made perfect.

A hymn ought to be as regular in its structure as any other poem; it should have a distinct subject, and that subject should be simple, not complicated, so that whatever skill or labor might be required in the author to develope his plan, there should be little or none required on the part of the reader to understand it. Consequently, a hymn must have a beginning, middle, and end. There should be a manifest gradation in the thoughts, and their mutual dependence should be so perceptible, that they could not be transposed without injuring the unity of the piece; every line carrying forward the connexion, and every verse adding a well-proportioned limb to a symmetrical body. The reader should know when the strain is complete, and be satisfied, as at the close of an air in music; while defects and superfluities should be felt by him as annoyances, in whatever part they might occur. The practice of many good men, in framing hymns, has been quite the contrary. They have begun apparently with the only idea in their mind at the time; another, with little relationship to the former, has been forced upon them by a refractory rhyme; a third became necessary to eke out a verse, a fourth to begin one; and so on, till, having compiled a sufficient number of stanzas of so many lines, and lines of so many syllables, the operation has been suspended; whereas, it might, with equal consistency, have been continued to any imaginable length, and the tenth or ten thousandth link might have been struck out, or changed places with any other, without the slightest infraction of the chain; the whole being a series of independent verses, collocated as they came, and the burden a cento of phrases, figures, and ideas, the common property of every writer who had none of his own, and therefore found in the works of each, unimproved, if not unimpaired, from generation to generation.—Such rhapsodies may be sung from time to time, and keep alive devotion already kindled; but they leave no trace in the memory, make no impression on the heart, and fall through the mind as sounds glide through the ear—pleasant, it may be, in their passage, but never returning to haunt the imagination in retirement, or, in the multitude of the thoughts, to refresh the soul. Of how contrary a character, how transcendently superior in value as well as in influence, are those hymns, which, once heard, are remembered without effort, remembered involuntarily, yet remembered with renewed and increasing delight at every revival! It may be safely affirmed, that the permanent favorites in every collection, are those, which, in the requisites before-mentioned, or for some other peculiar excellence, are distinguished above the rest. This is so remarkably the case with the compositions of Watts, Wesley, and Newton, the most prolific writers of this class, that no further illustration is needful than a recurrence to their pages, when it will be found, that the most neglected are generally inferior in literary merit to the most hackneyed ones, which are in every body's mouth, and every body's heart.

It may be added, that authors, who devote their talents to the glory of GOD and the salvation of men, ought surely to take as much pains to polish and perfect their offerings of this kind, as secular and profane poets bestow upon their works. Of these, the subjects are too often of the baser sort, and the workmanship as frequently excels the material; while, on the other hand, the inestimable materials of hymns—the truths of the everlasting Gospel, the very thoughts of GOD, the very sayings of CHRIST, the very inspirations of the HOLY GHOST, are dishonored by the meanness of the workmanship employed upon them; wood, hay, straw, and stubble, being built upon foundations which ought only to support gold, silver, and precious stones; work that will bear the fire, and be purified by it. The faults in ordinary hymns are vulgar phrases, low words, hard words, technical terms, inverted construction, broken syntax, barbarous abbreviations, that make our beautiful English horrid even to the eye, bad rhymes, or no rhymes where rhymes are expected—but above all, numbers without cadence. A line is no more metre because it contains a certain concatenation of syllables, than so many crotchets and quavers, pricked at random, would constitute a bar of music. The syllables in every division ought to "ripple like a rivulet," one producing another as its natural effect, while the rhythm of each line, falling into the general stream at its proper place, should cause the verse to flow in progressive melody, deepening and expanding like a river to the close; or, to change the figure, each stanza should be a poetical tune, played down to the last note. Such subservience of every part to the harmony of the whole, is required in all other legitimate poetry, and why it should not be observed in that which is worthiest of all possible pre-eminence, it would be difficult to say; why it is so rarely found in hymns, may be accounted for from the circumstance already stated—that few accomplished poets have enriched their mother tongue with strains of this description.

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Next to the consecration of the greatest talents to the glory of GOD who gave them, their employment in the service of man, created in the image of GOD, fallen from it, and needing restoration by a Saviour, is surely the best and noblest use to which they can be dedicated. Kings are the fountains of honor, and bestow a portion of their own dignity, without lessening it to themselves, in granting offices, titles, and *insignia* of their favor. It is the prerogative of genius to confer a measure of itself upon inferior intelligences. In reading the works of Milton, Bacon, and Newton, thoughts greater than the growth of our own minds are transplanted into them, and feelings more profound, sublime, or comprehensive, are insinuated amidst our ordinary train; while, in the eloquence with which they are clothed, we learn a new language, worthy of the new ideas that are created in us. Of how much pure and exalted enjoyment is he ignorant, who never entertained, as angels, the bright emanations of loftier intellects than his own? By habitual communion with superior spirits, we not only are enabled to think their thoughts, speak their dialects, feel their emotions, but our own thoughts are refined, our scanty language is enriched, our common feelings are elevated; and, though we may never attain their standard, yet, by keeping company with them, we shall rise above our own, as trees growing in the society of a forest, are said to draw each other up into shapely and stately proportion, while field and hedge-row stragglers, exposed to all weathers, never reach their full stature, luxuriance, or beauty. In the composition of hymns, men of wealthier imaginations, and happier utterance, may furnish to others of susceptible hearts, the means of bodying forth their own conceptions, which would otherwise be a burden to their minds, or die in the birth, without the joy of deliverance. The most illiterate person, who understands his Bible, will easily understand the most elegant or emphatic expression of all the feelings which are common to all; and, instead of being passive under them, when they are excited at particular seasons, he will avail himself of the songs put into his mouth, and sing them with gladness and refreshment, as if they were his own. Then, though, like Milton's, his genius can ascend to the heaven of heavens, or, like Shakspeare's, search out the secrets of nature, through all her living combinations—blessed is the bard who employs his resources thus; who, from the fulness of his own bosom, pours his divinest thoughts, in his selectest words, into the bosoms of his readers, and enables them to appropriate the rich communications to their personal exigencies, without robbing him, or hindering others from partaking of the same abundant fountain of *human* inspiration—a fountain flowing like the oil, at the command of the prophet, from *one* vessel into as many as could be borrowed, without exhausting the first, though the whole were filled. If he who pens these sentiments knows his own heart—though it has deceived him too often to be trusted without jealousy—he would rather be the anonymous author of a few hymns, which should thus become an imperishable inheritance to the people of GOD, than bequeath another epic poem to the world, which should rank his name with Homer, Virgil, and "our greater Milton."

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* Angelo da Constanzo.

† [Those who have been delighted and edified by KEBLE'S *Christian Year*, need no further evidence of the compatibility of the purest religious truth with the most elevated strains of poesy. Our readers may judge from the specimens already before them.—*Eds. Churchman.*]

MISCELLANY.

EQUALITY OF HUMAN HAPPINESS.

——"Fill the bright goblet; spread the festive board;
Summon the gay, the noble, and the fair;
Through the loud hall the joyous concert pour'd—
Let mirth and music sound the dirge of care:
But ask those not if happiness be there—
If the loud laugh disguise convulsive throe,
Or if the brow the heart's true livery wear,
Lift not the festal mask—enough for thee to know
No scene of mortal life but teems with mortal wo!"

To the superficial observer, there appears much cause of complaint in the unequal distribution of happiness and comfort, which is allotted to men, whilst wandering here below. He, whom the course of Providence compels to feel the full force of the original curse which doomed him to eat his bread in bitterness, and earn it by the sweat of his brow,—when he looks upon the possessor of abused wealth, lolling in luxurious indolence on his couch of down, surrounded by every thing that can gratify his appetite—contrasting his own scanty fare and homely cot, with the rich viands, and gorgeous palace of his opulent neighbor, feels perchance the demon of envy struggling within his bosom, or the sighings of discontent murmuring upon his lips. But could such a one, in his moodiest hour, see through the gaudy colorings which shroud the heart of him he envies—how would he start to find that heart, which he imagined all joy and gladness, filled with a thousand cares and anxieties, to which his own was a stranger! Perhaps it would be going too far, as a general principle, to say, that happiness is *entirely* independent of *circumstances;* and yet no circumstances, however favorable, can bring happiness to an envious, evil mind. Look, for example, at the history of Haman—(and there are many Hamans in this our day)—Were not all the circumstances by which he was surrounded, in the highest degree favorable? The chief favorite of the king—elevated by the royal mandate to the highest honors—clothed with almost unlimited power within the wide-spread empire of Ahasuerus; invited with the king alone to the banquet of the royal Esther;—were there not thousands in that realm, asking in the language of the unthinking of all ages—"what has *he to make him unhappy*"—"what has he to wish for"—"has he not every thing that his heart desires?" Let us hear what this child of fortune—this highly-favored one says for himself. After having spent the day with the king and queen at the banquet of wine, the sacred historian says: "Then went Haman forth that day, joyful and with a glad heart: but when he saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai." You see here how a mere trifle, which an ordinary individual would not have noticed,—turned all the joy and gladness of this great man to bitterness;—but let us see a little further how he bore this dreadful indignity. The history informs us that when, "he came home, he sent and called for his friends and his wife. And Haman told them of the glory of his riches, and of all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said, moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself:—and to-morrow am I invited unto her also with the king." Methinks I hear some hasty soul exclaiming, "surely this man must have been happy,"—"there was nothing in the world to trouble him." But what says Haman, after thus recounting his riches, and glory, and honors: "Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting in the king's gate."

Look at this picture! Can any rational mind conceive how it was that a poor Jew, sitting in the gate where this prince passed, could thus make of no avail all the advantages which he possessed? Who does not pity the littleness of the mind that could be thus affected?

A good and merciful Providence, throned high above all earthly changes, directs our steps, and were we obedient to the heavenly impulse, we should never feel that misery, which our own folly and perverseness too often bring upon us. True it is, that in every situation we are subject to casualty, and liable to what are called misfortunes;—but it is our privilege to believe that be these misfortunes what they may, He who is all goodness, and cannot err, sends them for our good—and believing this, who will murmur or repine? And if we desire wealth or distinction in this life—*and they be necessary for our happiness*—what says our blessed Saviour:—"Seek ye first the kingdom of heaven and his righteousness, and all these things shall be added unto you."

Reader, if you have followed me thus far, perchance your eye may wander back to the sentiment which heads this rude essay—and you may think there is some inconsistency manifest in comparing the premises with the conclusion. But no! That sentiment is strictly true—it relates exclusively to the people, and the things of this world—and the holy Scripture expressly declares, no matter what his circumstances, that "there is no peace to the wicked"—and that same blessed book has said, that "He, the mighty GOD, who, by his omnipotent word, spoke the wide universe into existence"—that "He will give grace and glory, *and no good thing will he withhold from them that walk uprightly*." And yet more glorious still, that same unchanging word has declared, that those who thus walk, shall possess a peace which this world can neither give nor take away. Christians, will you not vow with me, that from this hour, you will strive with more diligence to walk in the path of duty; and that, with divine assistance, you will henceforth so walk as in this world to enjoy peace, and in the world to come, life eternal?

Methodist Protestant.

THE CAUSE OF INFIDELITY.

THE love of sin is the true cause of that atheism, that skepticism and caviling at religion, that we see in too many persons in these days. It is not from any thing weak or wanting in our religion to enable it to look the strongest arguments and the severest reason in the face: but men are atheistical because they are first vicious; and question the truth of Christianity, because they hate the practice. And therefore, that they may seem to have some pretence and color to sin on freely, without any imputation upon their judgments, they fly to several stale, trite, pitiful objections and cavils, some against religion in general, and some against Christianity in particular, and some against the very first principles of morality, to give them some poor credit and countenance in their brutish courses.

Few practical errors are embraced from conviction, but inclination; for though the judgment may err on account of weakness, yet where there is one error that enters in at this door, ten are let in through the will; that, for the most part, being set upon those things to the enjoyment of which truth is a direct obstacle; and where both cannot be had, a man will be sure to buy his enjoyment, though he pays down truth for the purchase. For, in this case, the further he is from the truth, the further he is from trouble; since truth shows such a one what he is unwilling to see, and tells him what he hates to hear. They are the same beams that enlighten and are apt to scorch too; and it is impossible for any man engaged in a wicked way, to have at once a clear understanding of it and a quiet mind. *South.*

From the Diary of a Clergyman.

FIRE COMPANIES.

July 18, 1820. This day I was visited by an elderly gentleman, with a request to call and see his son, who was sick with consumption.

Born of respectable parents, his opportunities of education and of good moral culture, had been those belonging to youth of his age, and of the standing of his parents in society. He early evinced some disposition for the army, but his father, adequately estimating the dangers to the moral character of youth in that service, had discountenanced his wishes, and had put him into a counting-house. Unfortunately, most unfortunately, he connected himself with a fire engine company, and to *this source* must undoubtedly be ascribed the subsequent evils of his life, and his premature death. In very many cases, fire companies, as they existed in the city where he lived, are most fatally injurious in their moral influence. They form a society of youth—a society of youth under most powerful temptations to one species of crime—I mean intemperance. The fallacious notions, which prevail with many, of the absolute necessity of spirituous liquors to sustain the physical constitution under severe labor, prevailed in the association to which young S. belonged. They counteracted the outward drenching which they often encountered at fires, by the inward drenching of grog—a mixture of the raw spirit with water, in which the strength of the former often fearfully predominated. What was drunk at first as matter of apparent necessity, became very soon a matter of habit. And thus at a moment, when, perhaps, he little thought it, he laid the first stone in the foundation of his ruin. For a long period, inebriety was only occasional, and connected with some exposure or exertion as a fireman. Other days and hours began, however, to be consecrated to the unhallowed passion, and though nothing gross had been exhibited, the train was rapidly laid for the ultimate explosion. During this period his employers began to show symptoms of dissatisfaction. The cause could not be long concealed. He was dismissed from his employment, and his mortified parent, stung to the quick by the exposure and the cause, sent the unhappy youth to a distant city, and procured for him respectable employment. Vain measure! What can cast out the demon drunkenness? The remonstrances of his parents, especially the tears of his mother, and the apprehension of disgrace, if discovered, served for a temporary restraint, and the first letters from his employer, filled his parents' hearts with joy. They spake of his zeal, his urbanity, his steadiness, and they hinted distantly of the wish that a partnership might grow out of the present connexion. The joy was premature—the flattering anticipations were wholly baseless. In less than six months the foul leprosy reappeared on his character—he cast off restraint, gave way to the uncurbed passion, and having staggered into the counting house one morning, bullied his brother clerks, insulted the merchant, and finally fell to the floor in all the disgusting filth of an over-charged stomach.—*Prot. Episcopalian.*

BENEFICIAL RESULTS OF SAVINGS BANKS.

According to a parliamentary return just printed, the gross amount of sums received on account of savings banks is, since their establishment in 1817, 20,760,228*l.*; amount of sums paid, 5,648,338*l.*; the balance, 15,111,890*l.* It also states the gross amount of interest paid and credited to savings banks by the commissioners, for the reduction of the national debt, 5,141,410*l.* 8*s.* 7*d.* This is astonishing, and we should vainly demand credence for it on less authority than the parliamentary document. Here is a sum of twenty millions gathered in shillings and pence, from the humblest ranks, in about a dozen years; or upward of a million and a half a year, saved out of the superfluity of the laboring people and lower order of shopkeepers. The loftiest theory of political economy, all the free trade flourishes, figuranti exhibitions of unrestrained imports and exports, could not have accumulated a tenth of the money in the time; if, indeed, they had not plunged the nation into bankruptcy. The secret in this instance was practical economy; individual abstinence from the gross excesses which make the fortunes of the dram-distiller and the ale-brewer; virtue and decency, which are at once the cheapest and the surest way to wealth. The nonsense that private vices may be public benefits, has been long exploded. But the success of the savings banks offers an irresistible proof, that the source of national wealth is the national practice of integrity, manly self-denial, and quiet virtue.—*Whittaker's (Eng.) Monthly Magazine.*

CONSCIENCE.

[From a volume by *Nathaniel Vincent*, entitled, "A Heaven or Hell upon Earth; or a Discourse concerning Conscience," printed in 1676.]

Origen gives this description of Conscience, that *It is a spirit which accompanies the soul as a schoolmaster and corrector, whereby 'tis separated from what is evil, and adheres and cleaves to what is good.* If by spirit here Origen mean a good genius or angel, (as some interpret him:) then 'tis to be reckoned among his phancyes which have no Scripture foundation: but if by spirit, he mean a mans own spirit, then 'tis a profitable description; for conscience is indeed a schoolmaster to instruct us in our duty, and 'twill correct us sharply when we sin, and the lashes given by this corrector are very dreadful; and that which conscience aims it, is, that we may be deterr'd from sin and follow after righteousnesse.

Aquinas defines Conscience after this manner; *Conscience is an act whereby we apply our knowledge unto those things which we do.* Now he makes three wayes of applying our knowledge; 1. When we take notice what we have done, or not done; and so conscience is said to testify. 2. When we judge that this or that is to be done, or not to be done; and so conscience is said to bind. 3. When we pronounce what we have done, to be well or ill done, and so conscience is said to excuse, or to be full of remorse.

Amesius tells us, that *Conscience is a mans judgement of himself, as he is subject unto the judgement of* God. The Lord has given unto man his word for his rule, and the Lord himself will be his judge, now conscience is perswaded that this judgement is certain, and that an account of our selves and actions must shortly be rendred; therefore it passes a judgement presently. It meddles not so much with others, only so far as duty towards them is to be performed; or we make our selves partakers of their sins. But conscience has chiefly to do with ourselves; and truly it tryes and judges concerning both our estates and actions, whether we be in an estate of nature or of grace, whether our actions be good or evil.

Others do call Conscience, *The soul of man recoiling and reflecting upon it self.* These recoyls are terrible and beat us to the ground, nay strike us down to the very brink of hell many times; when we look back upon our miscarriages, and our sins are set in order before us, and our eyes are held waking, so that we can neither shut them nor look away. These reflections also are accompanied with great pleasure, when the Lord does work in us both to will and to do that which is good of his own good pleasure, and then shines upon his own workmanship; so that we know both that God has made us upright *and takes pleasure in our uprightness.* 1 Chron. xxix. 17.

But the definition which I shall give you of Conscience, and at large explain, is this; "Conscience is a power of the soul in man, whereby we understanding the will of God, are impell'd to comply with it; and do bear witnesse concerning our selves and actions, and accordingly judge, that is, acquit or condemn our selves."

1. *Conscience is a power in the soul of man.* 'Tis a power or faculty because it produceth acts, and is not got or lost as habits are; but is inseparable from the soul, immoveable from the subject. I will not affirm that conscience is really distinct from the understanding; but 'tis the understanding it self acting by way of reflection. The understanding does act directly, when it apprehends what is true and false, what is good and bad; absolutely and without respect. But it acts by way of reflection, when it applyes what it apprehends, and reflects thus; Is that which is true and good embraced, which is so worthy of all acceptation? Is that which is evil and false, rejected and abhorred?

This power call'd conscience is very notable: the eyes of the body, indeed, can look every where but inward; but the eyes of the soul can look within as well as abroad. And this looking within is very needful, and of great use; for till we come to know our selves, we shall know nothing else after a right manner. The Heathen Poet complains—*Nemo in sese tentat descendere, Nemo;* No man does endeavour to descend into himself; but conscience taking the word, which is the candle of the Lord, does thus descend, and makes a discovery of us to our selves.

Conscience implies some knowledge of the will of God. Knowledge is the light which conscience is directed by, and the will and Law of God is that which binds the conscience. The will of God is not only understood, but also an assent is yielded to it, and there is a perswasion, that 'tis indeed his will; hence 'tis that conscience does more peremptorily call for subjection to it. Were there no light or understanding of the Lord's will, conscience could not act at all. There is a threefold light which is given for the illumination of conscience, that God's will and man's duty may be the better understood: NATURAL, MORAL, EVANGELICAL.

1. The *Light of Nature* does discover many things, and informs the conscience of several duties; though this light does not tell us one word of Christ, in whom we have righteousness to justify us, and strength to perform what God requires; yet when men are about to sin, this light does oppose many of the works of darkness; and so renders them the more inexcusable, when they give way to their iniquities. The Lord is pleased to grant the light of nature to them unto whom the Gospel never came, and by a diligent improvement of this one talent, how many sins might they avoid, which being committed will make their misery the greater in another world. Conscience was busy in the very Gentiles, and told them that such and such things were forbidden, but the restraints of conscience were but feeble. Therefore Medea cries out, 'Though I see and approve what is good, yet I follow and practise what is evil.' And Horace complains, 'Gens humana ruit per vetitum nefas.' Conscience tells mankind that wickedness is forbidden, and yet notwithstanding they rush into it, and are at length ruined by it.

Though Christians who enjoy the oracles of God, have from thence a fuller understanding of the Lord's will; yet the light of nature is not to be neglected. And those sins which are against the light of nature, are carefully to be eschewed: as such abominations will be the more abominable if acted by those who have a further light than that of nature to instruct them.

2. There is a light which may be called *Moral*, whereby conscience is informed concerning the will of God. This light shined, as it were, from Mount Sinai when it was on fire, and the Lord was pleased to speak himself the ten words or commandments to the people. These commandments are delivered at large, Exod. xx., and in these he does more fully shew us what is good, and what he does require of us; and indeed nothing but what is good in itself, good to us, is required; and hereby our obligation to obedience is heightened, when the authority of the Lawgiver, and the profitableness of the laws go hand in hand together. A great part of the Scripture is but the commentary which the Holy Spirit himself has made upon the ten commandments: and truly the commentary and the text are of equal authority, and both alike to be regarded by the conscience.

That Scripture, Eph. v. 31, 'Let all bitterness, and wrath, and anger be put away from you, with all kind of malice,' is a commentary upon that precept, 'Thou shalt not kill.' And that Scripture, Gal. iii. 5, 'Mortify therefore your members upon the earth, fornication, uncleanness, inordinate affection, and evil concupiscence,' is a commentary upon that commandment, 'Thou shalt not commit adultery.' I might instance in the rest, to shew that the commands of God are exceeding broad, and extend not only to the whole conversation, but even to the very thoughts and affections: there is no power of our bodies but is under a law, to be employed 'as an instrument of righteousness unto holiness,' Rom. vi. 19. There is no faculty of our souls but God requires it should be subject to him, and exercised for him. The Law is so pure and spiritual, that it cannot allow of a wicked thought, of a carnal desire, of a bad intent or design. All this conscience must be informed of, that it may be the more faithful in charging us to endeavor after an universal obedience, and conformity of our whole man unto the will of God.

There is a light which may be styled *Evangelical.* The light of the Gospel also serves to enlighten the conscience; 'tis called by the apostle, 'the glorious Gospel of the blessed God,' 1 Tim. i. 11; and from God, the author of it, does flow its authority, to bind the conscience to obey it. The Gospel, as it contains promises, 'exceeding great and precious,' so also precepts, which are so suited unto our present state, as that by the power of the special grace of God, which is vouchsafed to us, we are able to obey. So that, 'though the law is weak through the flesh,' and we are not able to keep it, and obtain life by that means; yet the Gospel does abate of the law's rigor; and if we believe in Jesus, and are holy in sincerity, notwithstanding we fall short of absolute perfection; our grace being true, shall, through Christ, be accepted and rewarded.

'Tis well that conscience is to be directed by the light of the Gospel; for the Law, considered in itself, and not in the hand of a mediator, can discover nothing to the conscience of a transgressor, but matter of horror and desperation: for the Law being broken, life is lost, and the curse is due; nay, every transgression has power sufficient to lay us under the curse, Gal. iii. 10, 'Cursed is every one that continueth not in all things which are written in the book of the Law to do them:' and having thundered out the curse, the Law leaves a man under it, and does not tell him of any remedy. But now the Gospel commands repentance, which the Law allows not of, and encourages to repentance, by assuring us, if we repent we shall not perish, but 'our sins shall be blotted out, when the times of refreshing shall come from the presence of the Lord,' Acts iii. 19. The Gospel also does command a sinner to come to Christ, to believe in him, 1 John iii. 23, 'This is his commandment, that we believe on the name of his Son Jesus Christ.' That is, that we receive him as Lord and Saviour, and accept those benefits of pardon, grace, and glory which he has purchased, and freely proffers to us. And thus by this command conscience is obliged to do that as a duty, which is one of the greatest privileges imaginable.

You see what binds the conscience, namely, the will of God discovered; partly, by the light of nature, but principally by the Law and Gospel. All these discoveries of the will of God are to be kept safe in the conscience; one part of which is therefore called, Συντήρησις, ἀπὸ τῦ συντηρεῖν, which signifies to keep; because practical truths are to be treasured up there: we must be acquainted what is the will of God, and do that will as well as understand it. The adequate rule of conscience is the will of God, and of this will in his word there is the fullest revelation; here man's duty is prescribed and shewn, and so far as the word commands, conscience is obliged, and no further. As God alone knows the conscience, and has power to punish it, so he alone can bind it. I acknowledge that for conscience sake we are bound to obey the just commands of men that are in authority over us: but the obligation upon conscience to do this comes not from them, but from God's command, that we 'should be subject to them, and to be ready unto every good work,' Tit. iii. 1.

LIFE AN EXPENDITURE.

Life, in the case of a being that should be certainly immortal, might be considered an absolute possession; but, with us, life is an expenditure. We have it but as continually losing it. We have no use of it but as it is continually wasting. Suppose a man confined in some fortress, under the doom to stay there till his death, and suppose there is there for his use a dark reservoir of water, to which it is certain none can ever be added. He knows, suppose, that the quantity is not very great; he cannot penetrate to ascertain how much, but it may be but very little. He has drawn from it, by means of a fountain, a great while already, and draws from it every day; but how would he feel, each time of drawing, and each time of thinking of it? Not as if he had a *perennial spring* to go to; not, "I have a reservoir; I may be at my ease." No; but "I had water yesterday, I have water to-day; but my having had it, and my having it to-day, is the very cause that I shall not have it on some day that is approaching; and, at the same time I am compelled to this fatal expenditure."—*Bost. Rec.*

ECCLESIASTICAL.

From the Protestant Episcopalian.

EVIL CONSEQUENCES OF THE ADMISSION OF EPISCOPAL RESIGNATION.

To the Editors of the Protestant Episcopalian.

Reverend Gentlemen:—There has been lately much in your columns, on the question of the right of a bishop to resign the charge of his proper diocese. In your last number there was furnished an able performance on the subject. Your present correspondent has no intention of repeating what has been there so ably written; but he judges that it will contribute to the same object, if there should be detailed some of the evil consequences of the opposite theory, and of the arguments used in the sustaining of it. This is the design of the present communication.

It appears, that in September, 1801, the General Convention being assembled, the House of Bishops, three in number, in a case brought before them, issued a unanimous decision against Episcopal resignation. The decision was communicated to the House of clerical and lay Deputies, who made no objection; but on the contrary, by their presence and by their previous signatures, gave countenance to a consecration, understood to be performed on the presumption that the diocesan chair was still filled by the bishop who had sat in it during thirteen preceding years. At the time, besides the bishops implicated, there were three belonging to our Church, but not present; and it does not appear that on the mind of any one of them, there was dissent from the opinion of their assembled brethren. No dissatisfaction with it was publicly declared, during the ten following years; after which, it was found to interfere with the local views of a very respectable diocese; while it does not appear, that either then or since, unless it have happened lately, the dissatisfaction has ever extended beyond their bounds.

From the premises, your present correspondent thinks himself entitled to infer, that the question at issue has been settled by the decision of the bishops, and will remain so, until this shall be revoked by competent authority, or until some different provision shall be made by a canon. There are respectable members of our Church, both clerical and lay, who dissent from the decision given. Their opinions should have such weight as they may be found to deserve; but they do not unsettle the question. To this reasoning it is objected, That the said decision is not a law of the Church. Certainly it is not. Accordingly the bishops have based their act on ecclesiastical order, on the practice of Episcopal Churches, and on the office of consecration. It is the result of the imperfection of human affairs, that in adjudicating under the obligation of laws, there is often room for diversity of opinion. The consequence is, that on judgment being given by a competent tribunal, either grounded on express law, or thought to grow out of the character of the institution, whatever it may be, the judgment is to be received as true and efficient, until revoked by the same or by some higher tribunal. It should be borne in mind, that the bishops, when they adjudicated on the case in question, acted on it as brought before them by the representatives of the clergy and of the laity of the whole Church. Any three bishops may perform the office of consecration; but previously to such an act, there must be the consent of the House of Bishops, if in session; and if not, of the majority of them individually given. That this has been the course all along, may be seen in the journals.

The ground of the present argument is familiar to our courts of law; they being acted on by it. If ever a contrary doctrine should prevail in that department, very small would be the security of the citizen for his rights, either of person or of property.

In our ecclesiastical concerns, similar would be the result of similar fluctuations of decision. In the several dioceses, in each case which should occur, there would be a decision influenced, in some measure at least, by prejudices and by passions of the moment. It is from the infirmity of human nature, that these sources of error may be opened in sincere minds, and may be combined with general rectitude of intention. Let there be an appeal to what passed in New-York, in the proceedings of 1812; when it will be impossible not to perceive in men, it is trusted equally sincere, the influences of opposing views, originating in local and in personal incidents. There may be perceived the same causes of diversity of decision; still, let it be hoped, in minds equally sincere, operating on the question of the late transaction in Ohio. If to such fluctuation there should be committed the concerns of our Church, either there will be no government in it, or there will be a government, not of law, but of will; and that of the most unstable character.

If there should be supposed the want of confirmation of the principles now advocated, it may be found in the untenable positions of those who contend for the right of resignation. The broadest ground taken, is the mere will of the resigning bishop. To this there is the very serious objection, that he may resign for the purpose of escaping a canonical trial for misdemeanor. He cannot be tried, unless as a bishop still in office. But he is severed from it, and there is an end of his responsibility.

Perhaps it will be said, That he may be proceeded against as a bishop at large. We have, in this diocese, a canon for the trial of a bishop; but it could never be made to apply to the case, while neither the General nor any State Convention, is possessed of authority for the calling of the contemplated bishop to an account. If any should allege that he is still a bishop of the American Church, divested of the single attribute of jurisdiction, it is a plea liable to very serious objections, intended to be stated below.

Accordingly, there is more generally advocated his resigning to his diocesan convention. Where can there be found any provision to this effect? There is reason to demand it; since it would be a departure from the maxim of both civil and ecclesiastical law, that resignation must be to a superior. See Burn's Ecclesiastical Law, under the head of Resignation. It is also requisite that there should be acceptance of the act. If ever our State Conventions should be vested with such a prerogative, for as yet they have it not, it would add immensely to the dangers which are to be anticipated from Episcopal resignations.

These dangers, which there has not been an endeavor, in any of the writings on your pages, to deny or to extenuate, are in the multiplication of the number of bishops exonerated of charges: partly from the aspiring to that grade without the being burthened with its duties, and partly from the ambition of factious presbyters, undermining their bishops, with a view to the succession.

It will be perceived that these remarks are designed to have a bearing on the case existing in Ohio. On the supposition, without the admission either of the right of the bishop to resign, or of the diocesan convention to accept his resignation, there do not appear any words expressive of the acceptance of the act. The same may be said of the convention of New-York, in 1812. Although each of the conventions acted on the presumption that their Episcopal chair was vacant; it is of too grave a concern, to be governed by implication or by inference. Therefore, the case is thrown back to the most untenable ground, the mere will of the resigning party: when, if there be not an exterior necessity, or some bodily or some mental disability, it comes under the head of desertion.

That in the instance of New-York, there was the visitation of bodily complaints, which might justify the wish of being relieved from the active duties of the station, is here believed. In that of Ohio, how far a similar wish may have been sustained by the plea of an exterior necessity, the consequence of an anomalous, and until now unheard of, tie of the Episcopacy to the presidency of a literary institution, is a point worthy of serious and lenient consideration. In each of the instances, there may be a shield against the charge of the desertion of duty; not amounting to a plea for dangerous innovation.

The sum of the matter is, that according to the principles here entertained, the bishop of the Church in Ohio did not possess the right of resignation; that on the contrary supposition, there was not a right to receive it in the diocesan convention; and that if such a right should be conceded, their acceptance of the act was not furnished, although necessary to the consummation of it. In the discussing of the present subject, there has been imagined the distinction of jurisdiction from the other parts of the Episcopal character. See Bingham on this point, B. 2. ch. 1. sec. 1. He affirms that the distinction was unknown to the ancients; and he ascribes it to the Roman policy; induced by the desire of making order, degree, and office, common to bishops and presbyters: an expedient the evident tendency of which is the exaltation of the papacy. The innovation on ancient practice is unknown in the Church of England, and ought not to be admitted among us.

This is a point at which, as happens often, extremes meet. There are the extremes of popery and of non-episcopalianism. We learn from the histories of the Council of Trent, [see either Father Paul or Dupin,] that it was a favorite object of the court of Rome, not only to sever jurisdiction from order, with the view of making the former dependent on the pope, but to combine bishops and priests in one order, differing in power and in jurisdiction. This was to enhance the dignity of the mass; in which, the right of administering was confessedly common to bishops and to priests. These innovations, invented by the schoolmen and artfully applied by the popes, were zealously opposed by a considerable proportion of the council; especially by the French and by the Spanish bishops: until the former were pacified under the overbearing influence of the cardinal of Lorrain, and the latter, by his persuasion, were reluctantly drawn into the compromise of not bringing the subject under consideration.

There may be raised the question, As to whom the resignation should be made, on the occurrence of cases produced by exterior necessity; which are confessed to have happened, although few, and may happen again. In our mother Church it is to a metropolitan, a dignitary unknown among us; and equally so, in the ages strictly primitive. Some have alleged, that it should be to the House of Bishops. We have no provision for such a measure. But if, hereafter, there should be such a provision canonically made, the expediency of which is questionable, it would be the nearest, and is even now the nearest in analogy, with what was practised in former ages of the Christian Church; when the resignation was to a court constituted of the neighboring bishops. This may be exemplified in the case of Gregory Nazienzen. His resignation was tendered and received in this form. The very respectable historian, Fleury, censures the recipient bishops, ascribing their act to their jealousy of Gregory, and to their envy of his learning and of his eloquence. Still, the act was bottomed on other reasons, bringing it under the head of necessity.

To the writer of these remarks, it is consoling to reflect, that if, in consequence of permitted resignations, there should be a multiplication of bishops without dioceses, they will have no pretence for the ministering in any branch of the Episcopal office. As our discipline now stands, it would be presumption in them. We may hope that no change will be made in this respect, by any General Convention. If it should happen, it can only be by the adoption of maxims which are a departure from primitive antiquity; having had their origin in the worst ages, and in some of the worst of the corruptions of popery.

What may be the effect of this and of the like questions, on the peace and the prosperity of the Church, it remains to future times to disclose. At the present time, its call for serious consideration, under the holy influence of prayer, is deeply felt on the mind of the writer of these remarks, and he wishes to impress it on the minds of others. W. W.

Dec. 22, 1831.

COMMUNICATIONS.

For the Churchman.

GREEK MISSION.

Reply to "An Eye-Witness."

Messrs. Editors,—In a recent number of your paper I made some remarks upon a communication which had previously appeared in defence of the Greek Mission, under the signature of "A Subscriber." I objected to the course of reasoning employed by your correspondent, but aware that a weak or injudicious argument might be used in support of a good cause, I was careful not to condemn the Mission itself, on account of what was, perhaps, a mere error of its advocate. Entertaining doubts, however, as to the merits of the project, and wishing to elicit information upon a subject which I had not very carefully examined, I suggested my scruples in the form of inquiries. Your paper of the 31st ult. contains an answer to the questions I proposed, from one who professes to have been "an eye-witness" of what he relates. To the facts which he states, therefore, I wish to be understood as yielding the most implicit credit. But taking them as true, they do not, in my estimation, afford a satisfactory solution of the difficulties which were suggested. Let us examine them.

1. In answer to my inquiry, Whether it was one of the objects for which the Domestic and Foreign Missionary Society was founded, to make converts to the Protestant Episcopal Church from other denominations of Christians? the respondent says, That the Missionaries in Greece are not endeavoring to do this, but only to "*reform the errors*," and "*to do away the superstitions* which have corrupted that member of the holy catholic Church." Now what is that but an attempt to convert one denomination of Christians to the opinions entertained by another? Let a Protestant Episcopalian remove from the Greek Church, or from any other Christian sect, all that *he* considers "error" and "superstition," and although he may leave to the reformed society its name, or perhaps some indifferent features in its form of government, he will bring it, in substance and effect, to the standard of his own Church. This is too obvious to need illustration. My objection on this ground, then, is unshaken; for when I spoke of making converts from one denomination to another, I meant converts in *substance*, not in name.

2. To my inquiry, Why, if it were the design of the Missionary Society to proselyte other Christian sects, they should not send Missionaries to the Roman Catholics and to the Unitarians, who are at least as much in error, according to our views, as the Greeks? the answer is given, That the reformation of the Greek Church is "*highly practicable*," that of the other denominations referred to, "*impossible*." This assertion is entirely gratuitous. What right has the author of the article under consideration, to declare the one thing practicable or the other impracticable? By us, the experiment is in both cases alike untried—or if made in the case of the Greeks, it has been thus far unsuccessful. Can a single instance be adduced of a member of the Greek Church who has abandoned his former faith for that of our Missionaries? On the other hand, who can say that if similar efforts had been made among the Roman Catholics or the Unitarians, a more favorable result would not have been produced? A more unfavorable one could not.—Thus much we know—that thousands of Roman Catholics have abjured their errors, and become Protestants. There is no such encouragement afforded by experience in relation to the Greeks.

3. It was asked by the writer of the communication under the signature of "A Subscriber," How the Society could refuse to send Missionaries to Greece, when they were "invited" to do so by "the *Bishops, Presbyters, and People* of that country?" I called for the proof of such an invitation. "An Eye-Witness" attempts to furnish the evidence, by giving some "Extracts from a Journal in Greece," kept, it is presumed, by himself, although it is not stated by whom. I remark in the first place, that the date of the conversations mentioned in that journal is long subsequent to the period at which our present Missionaries were sent. Those conversations, therefore, could have had nothing to do with the *origin* of the Mission. But in respect to the future, what do they amount to? During an interview which was had with "*one* of the five Bishops who led on the Greeks to battle," he spoke of the *freedom of his country*, &c., and said, "I hope with time, by learning from the Americans, who are our models, we shall become a worthy people." It is obvious, from what is thus stated, that the patriot Bishop, who was conversing about the "freedom of his country," and its "rising schools," alluded in the remark which is cited to the *civil* institutions of our Republic, and to the intelligence of our people, and not to the *religious faith* of the *Protestant Episcopal Church.* Not a word was said upon the subject of religion, nor was there any thing in the conference, so far as appears, to lead to a discussion of that topic. The observation is evidently misapplied. But even if it were not, a transient remark of a single Bishop, in the course of conversation, cannot, by the most prejudiced advocate of the cause, be construed into an "invitation" from "the Bishops" of that Church to send them Missionaries. The truth is, that no such request has been made by them in a collective capacity, nor by individuals of their body, nor even by a single individual of their number; for the remark by the Bishop of Argos above alluded to, is not such a request.

The limits to which I am confined in a communication of this sort, do not permit me to notice at present the remaining answers of "An Eye-Witness." This must be left for a future opportunity. Hæsitator.

THE CHURCHMAN.

SATURDAY, JANUARY 14, 1832.

Two dollars and fifty cents, payable in advance, will be the price per annum of subscription to this paper, from and after the first of January, 1832. It is hoped that the assurances which led to this change in our *terms,* will be realized, in large accessions to our subscription list.

Appointments by the Bishop, for Confirmation.—January 22d, Grace Church; 29th, St. George's Church; February 5th, Zion Church; 19th, St. Luke's Church; 26th, All Saints' Church; March 4th, St. Clement's Church; 11th, St. Philip's Church; 18th, Mission Church of the Holy Evangelists; 25th, St. Thomas' Church.

To Correspondents.—"An Episcopalian," upon further reflection, will perceive many reasons why personal praise should be excluded from the columns of a religious periodical with nearly as much care as personal vituperation. 1 *Cor.* iv. 3 *to* 5, is alone abundantly sufficient.

Liberty of the Press.—Within the last month, we have met with several articles thus headed, in our exchange papers, animadverting on the proceedings of a certain grand jury in the State of South Carolina. The following is a pretty fair sample of the whole.

Liberty of the Press.—We have before said, that the ascendancy of the Catholic power in this country, would involve the destruction of our civil liberties. The remark was made, not by way of turning a period, nor yet merely to oppose the papal power; but from a deliberate conviction of its truth, and a wish to wake up our countrymen to the dangers of such a result. The following extract from the U. S. Catholic Miscellany, will show that our apprehensions are not groundless:—

> "The intendant of Georgetown, South Carolina, has presented to the grand jury two copies of '*The Protestant.*' The grand jury have laid the same before the legislature of South Carolina, by whom they leave it to be determined, whether there exists, by application to Congress, or otherwise, any mode of redressing an evil of such alarming magnitude!"

The spirit of the Catholic Church* cannot be restrained. Its superstitions have taken too exclusive possession of the minds of its deluded votaries, to allow the entrance of more generous principles; and if it should ever befal our country to come under the power of "the mother of abominations," we must bid a long farewell, for our children and our children's children, to the precious inheritance of our pilgrim fathers.

Western Recorder.

Such paragraphs as the preceding, are a disgrace to the cause they profess to advocate. They betray an utter ignorance of its character and basis. Not a syllable, be it observed, is uttered with relation to the *nature* of the charges brought against "The Protestant," or the *justness* of their foundation. We happen to know that paper; and our readers, possibly, may recollect a specimen of its contents, which lately graced our columns. The same number which furnished that specimen, contained an article of personal tendency, the vituperation of which we deemed too foul and vulgar for admission even *in terrorum.* We know not whether it was that article which attracted the notice of the Carolinian jury. But we have no reason to suppose it a singular instance.—Doubtless the writer had practised the art in which he evinced such skill.

The question, then, is, whether the conductor of a public print is privileged to fill his columns with the vilest abuse, and claim exemption from the retributive hand of justice, under the plea of *liberty of the press?* Doubtless he is not. No treasure is, or ought to be, more dear to freemen, than an unshackled press. But *liberty* is not *license:* remedial justice is not restraint. The fullest and freest expression of opinion is perfectly compatible with the strictest laws for the preservation of decorum and suppression of calumnious personality. We, for instance, fully believe the papacy to be a spiritual usurpation, and its whole hierarchy to partake in a greater or less degree, of the same character. It is our *right* to express this opinion as often, and as plainly, as we please, and to set it in the strongest light by the use of cogent argument and forcible language. But does this right extend to the use of such expressions as must *necessarily* irritate and degrade, in their own and others' estimation, our fellow-citizens who support the papal claims? Certainly not. We then pass the line, and from *opinion,* diverge into *personal rights.* A free citizen has a right to believe as he will, without molestation. Personal *abuse* is one species of persecution; and neither the least grievous, nor the least efficacious; and when resort is made to it, we trespass on our neighbor's freedom as grossly as by personal *violence.* The laws take cognizance of the latter: they prohibit the charitable use of

> 'Apostolic blows and knocks,'

for the correction of our fellow-citizen's belief. Why, then, should their interference in favor of the other branch of his freedom be less strict and effectual? Why should blows of the fist be requited with incarceration, and such lashes of the tongue as 'beast,' 'liar,' 'thief,' 'impostor,' 'hypocrite,' pass unnoticed?—The blessing of liberty is, security from molestation, *so long as we continue inoffensive members of society.* The incendiary and the madman are alike excluded from its participation. There is not—there ought not to be, any exemption from the general rule in favor of individuals, who, by their control of the press, are possessed of the capacity of doing greater harm than either madman or incendiary.

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* *Qu.* Does the Editor of the Western Recorder know the meaning of the word *catholic?* If he does, is he willing to sanction its unwarrantable assumption by the Church of Rome?

The Editor of the *Rochester Republican* has a perfect right to express his opinions in regard to the 'course of the British spiritual peers.' He is guilty of gross injustice, however, to a man whose life has been most unsparingly devoted to the happiness of his countrymen of every grade, and with eminent success, when he publishes, from an English print, representations—*stated in that very print to be mere hearsay possibilities*—intended to prove a withdrawal of confidence on the part of that individual's spiritual charge.

In the *concluding* sentiments of the article to which the above remarks refer, we entirely and heartily concur.

The Late Dr. Pendleton.—Though we can add nothing to the faithful and affecting obituary of this good man, for which we are indebted to an esteemed correspondent; we cannot deny ourselves the melancholy pleasure of adding our testimony—though it be not needed—to the entire justice of all its representations; and of expressing our sincere regrets—not on *his* account; God forbid that we should mourn at the blessed exchange which *he* has realized! but for the loss sustained by his bereaved friends,—the community at large,—the religious institutions which he patronised and supported, with a zeal so unostentatious and constant—the Church of which he was so truly an ornament. May God endue her sons who survive him, with the mild graces which adorned his character!

Ministerial Education.—We are happy to learn, that the members of Grace Church Parish have unanimously adopted the Constitution reported to them by the Committee for advancing the means of Ministerial Education in our Church. The Constitution we will give in our next.

Governor's Message.—We have read with attention the late message of the Governor of this State to its legislative houses, and have derived from the perusal unmingled pleasure. While the political interests of the community have received all attention from Governor Throop, a spirit of genuine patriotism and humanity has led him to search out, and to represent to his fellow citizens, the condition and the means of benefiting the destitute, the friendless, the ignorant, the insane, the victim of vice, and the imprisoned criminal. In regard to provision for the insane, the message contains the following remarks:—

"May I not, in behalf of a class of beings too powerless in all respects to lay their griefs before you, pray your early attention to their claims upon the parental care of the state? Two years since, I called the attention of the legislature to the condition of our insane poor. A committee of three highly intelligent members were appointed to collect information on that subject, during the recess of the legislature, and to visit the hospitals for the insane, both in our own and the neighboring states. They made a report to the legislature, at the last session, which embodies a vast amount of information upon a subject but little understood by the public, and presents powerful motives for legislative action. Recent discoveries show that insanity invariably proceeds from a disordered body; that it becomes incurable from neglect and harsh treatment; and that of recent cases, at least nine-tenths are discharged from hospitals properly conducted, restored. These facts speak volumes of reproof to us, for having so long neglected the subject. With that report before them, and a recollection of what they must have seen and felt if they have ever looked into a maniac's cell in a county poor house, I cannot believe that the members of the last legislature refrained from establishing a system of relief for insane poor, on any other account than the want of time, and the pressure of accumulated business. I recommend the subject to you as worthy of your first care, in the hope that it will not be put aside for measures of less public importance, urged forward with the ardor of personal interests."

Upon the subject of *intemperance,* regarded as a provocative to crime, the Governor remarks:—

"I need not urge upon you the importance of striking at the root of crime. Every successful measure of that tendency, strengthens the bands of society, lessens the amount of human misery, and diminishes the expenses of government in regard to pauperism and crime. The age in which we live is distinguished by the many successful efforts which have been made to diminish the provocatives, as well as to correct the predisposition to vice. It may be hailed as the glorious epoch when public opinion has chained to narrow limits that devouring monster, intemperance; and when untiring philanthropy has perfected a system of instruction which promises much for the general diffusion of knowledge, and its results, the love of virtue and liberty."

The infant school system is thus noticed:—

"A system of infant instruction, which was originally devised for charity scholars, has been found so attractive to children, and so perfectly adapted to their instruction in the rudiments of science, that teachers, initiated into all its mysteries, are establishing schools upon that plan, throughout the country, for the reception of pay scholars. Children are taken care of in these schools at an age, so very early, that it is of importance to mothers, who are compelled to labor, to place their infants in them."

Our Subscription List.—As bound by every proper method to contribute to the competent support of the Churchman, no less than as a testimony of our own sense of obligation to an individual who has contributed frequently to our columns, we insert the following. It was called forth by the article in our last, under the above head.

"Messrs. Editors,—I am not prepared to follow to its full extent, the example of your subscriber, to four copies of the Churchman,—but I enclose $5 as a subscription for two copies, commencing with the year,—relinquishing the balance of the numbers due on my subscription of last year. ———— ————."

Death of Bishop Turner.—A recent arrival at Boston, from Calcutta, (says the Episcopal Watchman,) brings the melancholy intelligence of the death of the Right Rev. John M. Turner, Bishop of Calcutta. Bishops Middleton, Heber, James, and Turner, have all died in that diocese within less, we believe, than ten years.

Correction.—A gentleman whose time is principally given up to the concerns of the Church, and institutions connected with her, and whose statistics are generally the result of careful investigation, has sent us, as a correction of the 'Appeal' in behalf of the General Protestant Episcopal Sunday School Union, lately inserted in our columns, the following statement.—He will pardon our omission of the accompanying remarks.

"The 'timely donation from Hartford' was about $159. In about two months after that, the friends of the Union in Christ Church, Boston, responded, in the sum of $100—and afterward the further sum of $100* was contributed from the same Church, beside the sums referred to in the note to the Appeal as derived from the Missionary Boxes."

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* It is but justice to the authors of the Appeal to state—that this second $100 should be represented as 'a donation of maps' from an individual of the parish of Christ Church.

LITERARY.

The Novice, 18 pp.—We have just received and read this very interesting Tract, issued by the New-York Protestant Episcopal Tract Society. We have seen nothing in a long time better calculated to show the mischiefs and dangers of that high confidence in their own spiritual attainments which some persons are inclined to indulge. Neither sectarianism, nor theological controversy makes its appearance,—no dispute against a *doctrine* or a *measure* any where presents itself. Practical piety and discriminating good sense seem to mark every line of the author.—Very sure are we that we have seen or known many a Sarah Pritchard, while the instances of those who might answer to the name of John Rogers and his son Philip, may be found in no inconsiderable numbers. If we had the means, this tract should be offered to thousands in this section of the country. It can offend no one;—it might admonish many and do them good.—*(Auburn) Gospel Messenger.*

Mr. John Grigg, of Philadelphia, has just published an edition of the poetical works of Mrs. Hemans, Bishop Heber, and Pollok, in a single octavo volume, to correspond with his other publications of the British Poets. The present volume has been most beautifully stereotyped, and printed by Mr. J. Crissy and Mr. G. Goodman, and the work may be obtained, bound in Mr. Crissy's handsome and permanent manner.

Presbyterian.

For the Churchman.

The following statement presents the results of the Fair for missionary purposes, which was recently held by the Sewing Society attached to the Missionary Association of St. John's Chapel.

Sales for the Missionary Fund,	$294
For a Bible and Prayer Book for the Green Bay Mission Church,	12
Sales at Father Nash's Table,	48
Donations since received for this Table,	10
	$364

Of this amount, $147 have been paid to the Treasurer of the Green Bay Mission Fund.

January 9, 1832.

OBITUARY.

Died on Monday morning last, the 9th instant, James M. Pendleton, M. D., in the 36th year of his age.

In recording the early and unexpected death of Dr. Pendleton, we record an event that has made many mourners. To his family it is a dispensation which nothing but religion can enable them to bear, and which nothing can alleviate but a remembrance of his many virtues. But his death is felt beyond those narrow bounds. To the wide circle of his friends, it is the loss of a most amiable, cheerful, and intelligent companion; from the profession to which he belonged, it has withdrawn an honorable and an ardent member,—one who practised the healing art with the feelings of a philanthropist and the spirit of a Christian; while the Church, in his death, has to mourn the loss of one of the most liberal and devoted of her youthful sons,—of one whose time, talents, and ample means, were always ready at the call of piety and Christian benevolence.

Blessed, in the providence of God, with the means of doing good, he enjoyed both by nature and grace, the still higher blessing of a kind and liberal spirit. The records of many of our charities bear witness to his bounties, while those of a higher charity are recorded only in the thankful hearts of the sick and needy, whom, as a physician, he visited and befriended.

Of an ardent temperament, he was yet of a most sweet and gentle temper,—a rare instance of that happy union of character, which, while it pursues with eagerness all the schemes of life, still meets with serenity the petty trials and disappointments with which all human schemes are fraught, and by which such natures are too generally overborne.

Of temperate habits and an active turn of mind, the temptations of wealth never lured him into indolent indulgence. His course of life throughout was that of a zealous student, a devoted physician, and a consistent Christian. The case of his patients he always made his own, by the zeal and sympathy with which he devoted himself to their cure; and on every suitable occasion, he was prompt and firm in the expression of his Christian faith and his attachment to the principles and practice of the Church, of which he was a regular communicant.

That a life thus devoted to virtuous usefulness, should be terminated by a death of Christian peace, is a blessing we naturally anticipate. Still, however, it is pleasing and comforting to be able to record the fact, and to say to the trembling Christian, as well as to the worldly unbeliever—"Behold! how a Christian can die!" It is a comfort to those who trust to be in like manner supported in that trying hour,—and it may be permitted to one who witnessed it, to say, that seldom has a Christian's faith more serenely consecrated the close of a virtuous and Christian life.

Though called suddenly, he did not meet the summons as if it came unexpectedly; but in the midst of all that could make life most dear, he resigned himself without a murmur to the will of his heavenly Father. "I am not terrified at the approach of death," were the first words he addressed to his Christian friend, who hurried to see and comfort him; "my trust, my only trust, is in the mercy of God, and the atonement of my Redeemer." In the expression of his Christian confidence, there was no enthusiasm, neither was there any doubt. He was calm and serene, penitent and thankful. In his dying remembrances, no friend was forgotten, and no duty neglected: they who surrounded his dying bed, will long remember his words of comfort,—and the bequests he then made will testify, that the holy cause so near his heart in life, was not forgotten by him in the hour of death.

Of his attachment to the services of our Church, a striking evidence was incidentally given in the latest religious services which his strength admitted. His friend having at first prayed with him in language prompted by the feelings of the moment, he said, "Turn to the services for the dying,—use the prayers of the Church for one extremely ill, at the point of departure: I am more familiar with them, they naturally affect me more." When that was done, he exclaimed, "Those words are comforting. Now say the Lord's Prayer, slowly and distinctly." As this proceeded, he joined in each petition with an audible voice, then added, "Now leave me—I would compose myself." These were his last words to one who will long retain the memory of a death-bed scene, which in calmness and peace he has seldom seen equalled—never surpassed.

M.

INTELLIGENCE.

DOMESTIC.

Clerical Changes.—The Rev. Hugh Smith, Rector of St. Paul's Church, Augusta, Ga., has accepted the invitation of the Vestry of Christ Church, in this city, to become their Rector.

The Rev. William Lucas has resigned the Rectorship of St. Michael's Church, Litchfield, and taken the temporary charge of the parish at Wallingford.

The Rev. John A. Hicks has resigned the Rectorship of St. John's Church, Troy, N. Y.—*Episc. Watchman.*

College Record.—*Kenyon College and Grammar School.*—The first catalogue of these Institutions is just published. We extract from it the following list of Officers and Students.

Rev. William Sparrow, A. M., *Milnor Prof. of Divinity.* Rev. C. W. Fitch, A. M., *Prof. of Languages.* John Kendrick, A. M., *Prof. of Moral and Intellectual Philosophy and Rhetoric.* Rev. George Denison, A. B., *Prof. of Mathematics and Natural Philosophy.* David T. Fuller, A. B., *Tutor and Librarian.* T. H. Michell, M.D., *Teacher of Chemistry and Physician to the College.*

The Instructers in the Grammar School:—Sherman Finch, A. B., Samuel Chase, A. B., Heman Dyer. The number of students in the several classes and departments, are as follows:—

Theological students, 3; Seniors, 3; Juniors, 4; Sophomores, 22; Freshmen, 19; Irregulars, 11: Grammar School students, 82. Total, 144.

The column of *residences* exhibits the pleasing evidence of a widely-extended patronage, and the advantage which a student may here enjoy of forming acquaintances in all parts of the Union, and divesting himself of those sectional prejudices which threaten more than any thing else to disturb the harmony and peace of our common country.

Of the number above stated, Ohio furnishes 25, Maryland 15, Virginia 12, Pennsylvania 24, New-Jersey 4, Mississippi 9, District of Columbia 7, Louisiana 9, New Hampshire 2, Vermont 2, Connecticut 3, Illinois, Kentucky, New-York, Delaware, Ireland and Greece make up the remainder.

Colonization.—Extract of a letter from John M'Phail, to the Treasurer of the Colonization Society of Virginia.

Dear Sir,—Knowing you feel much interested in every thing relating to the success of the efforts of the American Colonization Society, you will be pleased to hear that the ship James Perkins, Captain Crowell, sailed from here this morning, with one of the most valuable cargoes of emigrants that ever left our shores for Liberia. They are composed of about sixty families and individuals amounting to upward of three hundred persons, several of them liberated slaves, exclusive of infants; carrying with them all trades necessary for the comforts of civilized society; and with very few exceptions, young and efficient. All of them have testimonials of good characters, and their appearance and conduct here justify the recommendations given them. These people constitute of themselves all the elements for forming a new colony. They are on board one of the finest ships I have seen for a transport—and her commander, Seth Crowell, possesses every qualification necessary for such an expedition. The ship was towed down to the Roads by a steam-boat, and proceeded immediately to sea. If the Society had the means, another such expedition could be immediately made up. Indeed nothing is wanted, to obtain as many as we wish of respectable free people of color to emigrate to Liberia, but the funds necessary to bear the expense of transportation. Yours, &c.

John M'Phail.

Note.—Of these free people of color, two hundred seventy-four are from Southampton county, Va.—*Baptist Repository.*

SUMMARY.

Army Chaplains.—With unfeigned satisfaction we give insertion to the following extract from the Report of the War Department. The suggestion does infinite honor to Secretary Cass, and its adoption by the government would confer a glory, such as neither discoveries nor victories can give. The total neglect of their immortal interests whose mortal lives are given up to their country, is a most criminal injustice and ingratitude to man, not to speak of it as an offence to God. May it no longer be the reproach of our republic! Most earnestly do we pray that the poor soldier may no longer be compelled to say, "No man cared for my soul!"

"The American soldier is well paid, fed, and clothed; and in the event of sickness or disability, ample provision is made for his support. But his moral culture is wholly neglected. There is no arrangement in our service for his moral or religious improvement. And there is perhaps no similar service, in which such a measure is more necessary. Many of the positions occupied by our troops, are upon the verge of civilization, or beyond it. There they are retained for years, and under circumstances, which, if not counteracted, almost necessarily lead to great demoralization. None of the ordinary means of instruction are within their reach, and neither their habits nor principles can be improved by those institutions, which are elsewhere so generally established and so useful. Independently of any obligation which may be supposed to exist on the part of the government, to provide for the moral as well as the physical wants of a class of men, who in devoting themselves to the service of the country, become unable to provide for their own wants, it is certain, that, as a question of expediency, this measure is recommended by powerful considerations. Where moral and religious principles are practically acknowledged, their sanctions will add validity to the obligations voluntarily assumed by the soldier, and his duties will be performed with more fidelity and alacrity. As he becomes a better man, he will become a better soldier. Discipline and subordination will be promoted, punishments diminished, and all the details of the service will feel the spirit of improvement. I am satisfied, that the appointment of chaplains, and their employment at such of our military posts, as from their position and the strength of their garrisons may seem to call for such a measure, would be productive of great advantage to the service; and to the soldiers individually the measure would be equally beneficial. Reproofs and exhortations in life, and the consolations of religion in death, would be freely offered to them. The experiment, I think, is worthy of trial; and the expense can scarcely be placed in fair competition with an object which promises such useful results for the present improvement and future happiness of the soldiers."—*Banner of the Church.*

From the Commercial Advertiser of this city, we learn that under the apprehensions existing in England, of the scourge which has swept with such desolating effect over great part of Europe, by the King's orders, the Archbishop of Canterbury had prepared the following

Forms of Prayers to be used in all Churches.

His Majesty, in Privy Council, having ordered that his Grace, the Archbishop of Canterbury, should prepare forms of Prayer to Almighty God, to be used in all churches and chapels during the continuance of danger from the cholera morbus—the primate of England, assisted by the bench of Bishops, on Saturday, adopted the following prayers, to be read in all the cathedrals, collegiate and parochial churches and chapels throughout the kingdom.

"Most gracious Father and God! who hast promised forgiveness of sins to all those that with hearty repentance and true faith turn to thee, look down, we beseech thee, from heaven, thy dwelling-place, upon us, thy unworthy servants, who, under an awful apprehension of thy judgments, and a deep conviction of our sinfulness, prostrate ourselves before thee: we acknowledge it to be of thy goodness alone, that, whilst thou hast visited other nations with pestilences, thou hast so long spared us. Have pity, O Lord, have pity on thy people, both here and abroad: withdraw thy heavy hand from those who are suffering under thy judgments, and turn away from us that grievous calamity, against which our only security is in thy compassion.

"We confess with shame and contrition, that in the pride and hardness of our hearts, we have shown ourselves unthankful for thy mercies, and have followed our own inclinations instead of thy holy laws: yet, O merciful Father, suffer not thy destroying angel to lift up his hand against us, but keep us, as thou hast heretofore done, in health and safety; and grant that, being warned by the sufferings of others to repent of our sins, we may be preserved from all evil by thy mighty protection, and enjoy the continuance of thy mercy and grace, through the merits of our only Mediator and Advocate, Jesus Christ. Amen."

"O Almighty God! who, by the many instances of mortality which encompass us on every side, dost call upon us seriously to consider the shortness of our time here upon earth, and remind us that in the midst of life we are in death, so teach us to number our days that we may apply our hearts unto wisdom. Give us grace to turn unto thee with timely repentance, and thus to obtain, through the merits of our Saviour, that pardon to-day which to-morrow it may be too late to seek for; that so being strengthened by thy good Spirit against the terrors of death, and daily advancing in godliness, we may at all times be ready to give up our souls into thy hands, O gracious Father, in the hope of a blessed immortality, through the mediation and for the merits of Jesus Christ our Lord. Amen."

Holydays in the Galican Church.—By a late order of the French Government, the religious festivals have been diminished to four in the year: namely, Christmas, the Ascension of Christ, the Assumption of the Virgin, and the day of All Saints.—*Boston Rec.*

State Prisons.—The earnings of the convicts at Auburn, continue to amount to more than enough to defray the expenses of that institution; and I am informed by the agent at Sing-Sing, that the prisoners at that place have earned during the last year, forty thousand dollars, besides building two hundred cells, and one wing of a permanent stone shop, one hundred and fifty feet long, by thirty-six feet wide.—*Gov. Throop's Message.*

Orphan Asylum.—The collection taken up in Trinity Church, New-York, on Monday evening, the 2d instant, after a Sermon by the Rev. Mr. M'Ilvaine, for the benefit of the Orphan Asylum Society, was $628 26.

Oberlin's Memoirs.—This interesting Memoir has been translated into the German language, and published by Luke Loomis & Co., of Pittsburgh, Pa.—*Ep. Watchman.*

ACKNOWLEDGMENTS.

NEW-YORK PROT. EPIS. MISSIONARY SOCIETY.

The subscriber acknowledges the receipt of the following sums to the credit of the Disposable Fund of the *New-York Protestant Episcopal Missionary Society,* viz: 1832

Jan. 3.	From the *Auxiliary Female Association of St. John's Chapel, N. Y.*	$18 00
	From the Sewing Society attached to the same,	147 00
		$165 00

Jan. 11. Benjamin M. Brown, Treasurer.

GREEN BAY MISSION.

The Treasurer of the Green Bay Mission Fund acknowledges the receipt of one hundred and forty-seven dollars, from the Sewing Society of St. John's Chapel, by Miss Coré. Also, of a donation of one dollar by the same from Miss Stoddard.

James Swords, *Treasurer*
Green Bay Mission Fund,
127 *Broadway, N. Y.*

Jan. 4, 1832.

The Treasurer has also received from "M. S., a sincere friend and well-wisher to the Greek Mission," five dollars, "for the use of our missionaries in Greece," which shall be duly forwarded to its proper destination.

January 11.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending January 12th, from the following persons, viz:—

H. & F. J. Huntington—S Babcock—Latimer & Co.—Wm. Anderson. ———, *Medina,* N. Y.—Rev. E. K. Fowler—C. C. Lathrop $6—Rev. P. L. Whipple—John P. M'Guire.

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending January 12th, to the following persons, viz:—

S. Babcock & Co., Charleston, S. C., one box, per schr. Star—Stimpson & Clapp, Boston, one box, per schr. Henry—L. H. Young, New-Haven, one box and one parcel, per sloop Hero—S. Babcock, New-Haven, one parcel, per sloop Hero—H. & F. J. Huntington, Hartford, via New-Haven, per sloop Hero, two parcels—Rev. Wm. D. Cairns, Wilmington, N. C., per schr. Cardinal—Rev. A. Gibbes, Charleston, one box, per ship Empress.

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For Classical scholars, including all the above branches, per quarter,	$10 00
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Dec. 10, 1831.

PRIVATE BOARDING SCHOOL,

POWELTON,

On the Hudson river, one and a half miles north of the village of Newburgh.

Miss Inglis, (who conducted for several years in Hagers Town, Md. a Boarding School for Young Ladies, on a plan similar to her present one,) being now prepared to receive her full number of pupils, (thirty,) and having amply provided herself with good teachers in every department, hesitates not to say that her Seminary offers every advantage possessed by first rate city boarding schools, and many superadded, which no city establishment can possibly enjoy.

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For the scholastic year of ten months, commencing the first of October, and ending the last of July,

For Boarding (including beds and bedding, washing, fuel, lights, &c. &c.) and Instruction in the various branches of a complete English education,	$200
For any period less than the whole term, at the rate of	$220

No pupil received for less than half a term, (5 months.)

No deduction made for the removal of a pupil before the expiration of the period for which she is entered.

And when a young Lady is not to return at the commencement of the succeeding session, *notice of this must be given previous to the close of the term.*

For the Languages, Music, Drawing, &c. &c., an extra charge will be made.

N. B. Payment to be made by half sessions, in advance.

Persons desirous of special information relative to the plan and arrangements of the school, as also to the principles, character, and standing as an instructress and a governess of the Principal, antecedent to her residence in this vicinity, are referred to the gentlemen whose names are under written; all of whom can furnish *the most satisfactory testimonials in her favor.*

In New-York, the Rev. Dr. Milnor, Rev. Dr. Wainwright, Rev. Dr. Knox, Rev. Dr. Cox, Rev. Dr. Snodgrass, Hugh Maxwell, Esq., Mr. H. Auchincloss, Mr. J. Auchincloss.

TO MUSIC TEACHERS, SOCIETIES, AND CHURCH CHOIRS.

The following valuable works on Sacred Music, are published by E. Bliss, 111 *Broadway.*

Psalmodia Evangelica, a collection of Psalm and Hymn Tunes, adapted to all the various metres used in sacred poetry, containing also tunes arranged for the organ and piano forte.

Set Pieces.—Anthems and Chants, to which is prefixed an Introduction to the art of Sacred Music. This Introduction, prefixed to the collection, contains all the instructions necessary to form a good and correct singer; and so valuable an acquisition will not be found in any work extant, 2d edition. By the author of the Music of the Church.

Also, *The Music of the Church,* a collection of Psalms and Hymns, and Chant Tunes, adapted to the worship of the Protestant Episcopal Church in the United States, 3d edition. Also the quarto edition of this work, with the Hymns attached, for Church Choirs and family worship.

The Harmonia Sacra, being a collection of approved Psalm and Hymn Tunes, together with Anthems, set pieces and Choruses, adapted to the purpose of public worship, and the use of schools. By Abner Jones.

Dec. 3.—6*t.*

THE MISSIONARY SPIRIT.

The Introductory Missionary Lecture, lately delivered by the Rev. G. W. Doane, at Boston, and by him published *for the benefit of the Domestic and Foreign Missionary Society,* is for sale at the Press.

Dec. 24, 1831.

THE CHRISTIAN PASTOR.

By Bishop Ken.

Give me the priest these graces shall possess—
Of an ambassador the just address:
A father's tenderness, a shepherd's care,
A leader's courage, which the cross can bear;
A ruler's awe, a watchman's wakeful eye,
A pilot's skill the helm in storms to ply;
A fisher's patience, and a laborer's toil,
A guide's dexterity to disembroil,
A prophet's inspiration from above,
A teacher's knowledge, and a Saviour's love.

Give me the priest, a light upon a hill,
Whose rays his whole circumference can fill;
In God's own word and sacred learning versed,
Deep in the study of the heart immersed;
Who in sick souls can the disease descry,
And wisely for restoratives apply;
To beatific pastures leads his sheep,
Watchful from hellish wolves his fold to keep;
Who seeks not a convenience, but a cure,
Would rather souls than his own gain ensure.
Instructive in his visits and converse,
Strives every where salvation to disperse;
Of a mild, humble, and obliging heart,
Who with his all will to the needy part;
Distrustful of himself, in God confides,
Daily himself among his flock divides;
Of virtue uniform, and cheerful air,
Fix'd meditation, and incessant prayer,
Affections mortified, well-guided zeal,
Of saving truth the relish wont to feel,
Whose province, heaven, all his endeavor shares,
Who mixes with no secular affairs,
Oft on his pastoral amount reflects,
By holiness, not riches, gains respects;
Who is all that he would have others be,
From wilful sin, though not from frailty, free;
Who still keeps Jesus in his heart and head,
Who strives in steps of our arch-priest to tread,
Who can himself and all the world deny,
Lives pilgrim here, but denizen on high.

THE MINISTRY.

PREACHING CHRIST.

It is often said, Preach the Gospel faithfully, and it will find its way. Undoubtedly. But it may justly be denied that he does preach the Gospel faithfully, who preaches it as the Lord and the inspired apostles did not preach it; who delivers it in a crude, unsevered mass, regardless of the state, attainments, or dangers of his people: who either deals in the Law rather than the Gospel, or confines himself to the promises and comforts of salvation; or who limits his ministration to any peculiar class of his hearers; and, in the exercise of a more than apostolic "discerning of spirits," decides upon the indwelling of the Holy Ghost, and upon that evidence and portion of faith in which the people of God may be comprised. It was by "rightly dividing the word of truth," that Timothy was exhorted to "study to show himself approved unto God, a workman that need not to be ashamed."

"A sound mind," thus impressed with the importance of the truth itself, and of fidelity in imparting it, will adopt all useful helps:—yet turning from them with increasing anxiety and attention to the unerring fountain of Scripture, which is not merely the proclamation of divine mercy, and the pandects of the divine law, but the rich volume of precedents and examples. Conformity to this will compel the minister, however varied in detail, upon all occasions to exhibit the truth: and I mean by the truth, that which is essentially so, the person and work of Christ. "In all things, He will have the preeminence." He will be held forth to his people as the origin of spiritual life, and the model of evangelical perfection; that as by his word the new man is created, so to his image he may be conformed; that as faith is the bond of union between the Head and the members, the firmer that faith, the closer may be the union:—they will see that the object of faith is Christ, in the atonement he made, and in the proffer of its merit which he commissions his ministers to propose: that the act of faith is the reception of that proffer, and the application of that atonement, to justify and save the repentant sinner; and that the evidence of faith is the exemplification of the mind and temper, the holiness and benevolence of Christ. His minister will exhibit him constantly; not in the mere repetition of his name, as if there was something mystical in that; but in his character; in his eternal attributes, and in his mediatorial offices; in the glories of his divinity, and in the essential holiness of his human nature, inseparably connected as it is, with the voluntariness and merit of his sacrifice; in the humility he exemplified, in the love he manifested, in the obedience he wrought, in the satisfaction he made; in the influences of his Spirit; and in the results of his death, resurrection, and ascension, to himself, to his Church, and to the universe. He will be represented as the life of Christian graces, of faith, and hope, and charity; and as the quickening Spirit of Christian ordinances, sacraments, and ministry: for, we shall find that it was in this way that not only St. Paul, but the whole of his sacred colleagues, "determined not to know any thing among" their people, "save Jesus, and him crucified;" that "God in Christ reconciling the world unto himself," was not a mere abstract point of credence, but was a vital principle glowing in their hearts, and expanding in a flame that never smouldered, through all the operations of their ministry, which was little else than the embodied features, life, and image of the Saviour. Hence, with them, every subject of revelation, from the sublimest mystery of heaven to the plainest topic of morals, derives its source or impulse from the Cross. The economy of the persons of the blessed Trinity, the manifestation and gifts of the Holy Ghost, the recovery of man, the glories of the world to come, are all involved in this. Nor do they ever introduce a subject, nor establish a truth, nor controvert an error, nor urge a duty, nor explain a service, nor enforce a sacrament, nor arrange a topic of domestic harmony or ecclesiastical order, without reference to the sacrifice or example of Christ. To them had the Spirit of revelation opened the depth of the depravity of man, and the workings of the author of evil; and therefore, they knew that any motives but such as arise from the Gospel, however specious or even valid they may be in mere moral questions, neither had nor could have the effect of uprooting a single seed of iniquity, much less of converting a soul from death, or of promoting the purposes for which the Christian ministry was set apart. We see at once that they did not merely know the singleness of their character, "ministers of Christ, and stewards of the mysteries of God," but that His ever-living intercession was as it were the life-blood flowing in their veins; and we appreciate language so unintelligible to the carnal mind, when they assure us that "the life which they lived in the flesh, they lived by the faith of the Son of God, who had loved them, and gave himself for them." After the effusion of the day of Pentecost, their minds were freed from contracted views and partial ministrations. They went through the land in all the breadth and length of it; they explored its depth and height, as far as the hand of revelation led them, but no further. With what courage of love do they present the glorious privileges of "the Gospel of the grace of God;" and yet with what prudence of "a sound mind" do they fence it with its cautions, and adorn it with its duties! and if they never withhold the consequences to the unbeliever from the comforts of the believer, still less do they sever the mercy from the terror. Hence, if they arouse the slumbering sinner from the sleep of death, it is not to leave him in hopeless remorse, but that he may see "the Day-star arising upon his heart;"—"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." If they direct the eye to the horrors of the everlasting lake, it is also to point out the ark of safety, not like that of Noah, upon which the perishing reprobate could only look in the agony of despair, as it glided secure amidst the tempest, but to see it anchored in peace upon the shore, with its door wide open, and its dove of peace sent forth, that "whosoever will," may enter in, and find rest for his soul.

Garbett's Visitation Sermon.

TOPICS OF PREACHING.

As the ministers of the New Testament, it must doubtless be our duty to preach and to dispense this last and most perfect dispensation of the will of God to men. We must unfold "the mystery which was hid from ages and from generations, but is now made manifest to his saints." We must declare "all the counsel of God," relative to the way of salvation by grace through faith; constantly and faithfully setting before our people all the doctrines, the precepts, the promises, and threatenings, of the New Testament: not willingly omitting, disguising, or misstating any thing plainly revealed; but exhibiting every part of the Christian system without bias or partiality, in its proper place and proportion. We must not single out, for more frequent and enlarged consideration, the doctrines which are most acceptable, or least disgusting to the people, nor confine ourselves to such topics as are the most delightful to our own minds; but we must preach the word of God, as such, clearly, distinctly, and practically. We ought not to dwell very minutely, and still less with a dogmatizing confidence, on more abstruse and less clearly revealed points. We should recollect that there are subjects of subordinate importance, in respect of which, with whatever care and maturity of judgment the Scriptures be investigated, we must still "know (only) in part, and prophesy in part," and have occasion to exclaim, "Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" "We have," however, "a sure word of prophesy" and "testimony," to which "we shall do well if we take heed," and endeavor to frame our discourses that they may agree, not only in their spirit and matter, but, as far as practicable, in their very language, with the "oracles of God."

A few leading particulars which are necessary to be constantly insisted upon in our ministry, may here be mentioned. A chief object of every address from the Christian pulpit, should be to set forth the Lord Jesus Christ, and to honor him, especially as "crucified for us." To him, as the great Prophet, the High Priest, the only Mediator, and principal subject of the new covenant, we must invariably and most earnestly direct the attention of our flock, commanding and persuading them to apply to him, to receive him, to yield to him their unreserved confidence, their affectionate love, and entire submission, in all the offices which he fulfils for our advantage. Many preparatory steps, however, may be necessary in order to lead sinners to Christ, that they may partake through him of the blessings of the everlasting covenant. In this view, the law may be employed as "a schoolmaster." We may, with St. Paul, "reason of righteousness, temperance, and judgment to come," in order to conduct the awakened offender to Him, on whom "the Lord hath laid the iniquity of us all." We must, at least, by every Scriptural means, show to man his transgression; how utterly lost he is without Christ; and that there is "none other name whereby he can be saved." We must show him, that through the weakness of his fallen nature, "he cannot turn and prepare himself," even "to calling upon God;" that he hath "no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing" him. We must show him, at the same time, that the Lord is a "God of judgment;" "there is no unrighteousness in him;" that he is also "merciful and gracious, slow to anger, and plenteous in mercy;" that he "hath no pleasure in the death of the wicked;" but is "willing that all should come to repentance;" that through the propitiation of Christ, "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;" a "just God," and "the justifier of him which believeth in Jesus." We must show that the sacrifice and mediation of the Lord Jesus avails not only to procure the pardon of all who faithfully rely on it, but their entire sanctification by the Holy Spirit. In a word, that a remedy is revealed in the New Testament, fully commensurate with the wants of our souls; a remedy proposed to the reception of all, though the power by which we receive it is given of God; that his grace is, nevertheless, so abundant, so suitable, so free, that all who "sin against their own souls," by rejecting this remedy, offer an insult to divine mercy, and will incur a punishment as awful and tremendous as it will be just and inevitable.

Benson's Visitation Sermon.

THE CLERGY.

In these days, when "*action*" is the watchword, great danger exists of neglecting study. But ministers find, that without deep and laborious application, their resources are soon exhausted, and they can neither make "a pleasant sound, like one who playeth well upon an instrument," nor waken up "terrible things in righteousness," to alarm transgressors.

Paul has given us specimens of all the varieties of useful preaching. But Paul, it is evident, was all his life a profound student.

Young ministers may be often very successful in their first attempts. By their efforts, churches may be roused to action, and the work of God prosper in their hands. It is natural then to conclude, that further study is needless; mental discipline is accordingly neglected; their stock of knowledge exhausted; and unable longer to nourish the flock of Christ, over which they have been placed—to feed them with knowledge and understanding—they are dismissed, to go over the same round with another people.

God gives us no blessing, without our earnest endeavors to procure it. "To eat our bread in the sweat of our face," is no less necessary for our spiritual, than for our temporal food. Nothing comes without labor; and he who would "build up the Church in the most holy faith;" he who would multiply converts like "the drops of the morning;" who would make all his days a blessing to Zion, and speak when he is dead through many generations; must, like *Edwards*, and *Dwight*, and *Martyn*, and *Payson*, and we may add *Jeremiah Evarts* too, and all the host of holy men of the 17th and 18th centuries—must spend his days and nights, what time is not required for active duties, in digging into the "deep things of God," and enriching his mind with the treasures of heavenly wisdom.

But as we observed, the right course lies between the extremes. All extremes are dangerous. The man who spends his *whole* time in study, will go down to the grave an unprofitable servant, as well as he who never studies at all.

And the minister whose discourses are enriched with knowledge and wisdom, but who fails in making close applications to the consciences of his hearers, will find his preaching only a savor of death; his congregation will harden under Gospel influences; and himself, if not ranked with the slothful servant, will certainly not shine among the stars, with those "who turn many to righteousness."—*Western Recorder.*

BIBLICAL.

From the Presbyterian.

STUDY OF THE HEBREW LANGUAGE.

Those difficulties which are most real, are such as may be denominated extrinsic. These arise from the want of books, or of a teacher; from injudicious methods of study; or worst of all, from the total destitution of literary discipline. In the last of these circumstances resides the fruitful source of the ignorance which prevails. A little self-denial, a small measure of self-control, and a resolute diligence, would soon reduce these apparently mountainous obstacles. "The slothful man saith, there is a lion in the way." The Christian student, however, should feel ever burden lightened by the thought, that it is for Christ, for the Church of God, and for his own eventual profit and delight. A little sacrifice of sleep, or of society, would furnish to the most occupied, sufficient time for this necessary pursuit. It deserves an inquiry, whether the indisposition to study which many clergymen betray, is not incompatible with that spirit of sacrifice in which we are called upon to devote ourselves to the Lord. Old John Norton, one of the Puritan fathers, of Boston, used sometimes to write in his diary: "*Leve desiderium ad studendum, forsan peccato admisso.*" "I was indisposed to study, perhaps on account of the admission of some sin." The servant of the Church has no higher calling than to be made fully acquainted with the oracles of God; and he should blush when he considers the devotion of worldly scholars to their respective objects. Nay, half the time which clergymen spend upon political and literary journals, or fashionable fiction, or the tenth part of the time which young ladies bestow upon drawing or music, would render any one of ordinary capacity, a good Hebraist within four or five years. It is a path somewhat obstructed at the entrance, but rapidly and continually opening to fairer prospects and more delightful walks. What has been attained by others, may be attained by us, with suitable exertion. The history of Professor Lee, of Cambridge, is pregnant with instruction to those who are willing to learn what unassisted toil may accomplish.

The want of suitable books is a real difficulty, wherever it exists. There was a day, within the recollection of our older clergy, when it was rare to see a Hebrew Bible or Lexicon, and when they could be obtained only from Europe, and then only at an exorbitant price. And many of us can well remember when there were no convenient grammars within the reach of most. At present, we have our choice among a variety of Bibles, printed with elegance and accuracy, and at a price no higher than that of an English work of the same size and appearance. The London stereotype reprint of Vanderhooght's Bible sells for a guinea. The noble edition of Michaelis, at Halle, with the invaluable scholia of that eminent scholar, may be imported for less than three dollars, including all expenses. And I have before me, the Halle edition of Simonis, revised by Rosenmueller, 4th edition, 1828, upon fair paper, a singularly clear type, and handsome binding, the cost of which was $2 75. This is enriched with a vocabulary, or manual lexicon, by Rosenmueller himself, which alone is worth the price of the work. Besides these, others might be named, which, by a little arrangement with gentlemen who have European correspondents, might be obtained at a very moderate expense.

Hebrew lexicons also abound. The British edition of Buxtorf, and the translation of Gesenius by Professor Gibbs, may be seen in all our bookstores.

The same remarks apply to grammars, chrestomathies, and all the critical helps which can be desired. There is, indeed, no department of ministerial preparation, in which aids are more rapidly multiplying upon us, than in that of Biblical interpretation.

Professed teachers of the Hebrew language are not very numerous, and, except in our theological seminaries, are not often found. The simple reason is, that in this, as in all things beside, the supply will bear a proportion to the demand. In our large cities, there are always a number of gentlemen of the Jewish persuasion, who are fully qualified, and, generally, promptly willing to give lessons. And, if the writer may be permitted to speak from a little observation, there is no method which ensures a more speedy acquaintance with the Hebrew, than the study of the language with an intelligent Jew. There are a thousand little anomalies, in every new language, which the student wearies himself, fruitlessly, to explain, and which he can refer to no rule, but which may be made plain in a moment by the living teacher.

After all that may be said, however, in favor of judicious teachers, it must be acknowledged that there is no part of our knowledge so valuable as that which we acquire of ourselves. There is no peculiar difficulty in this language which makes a teacher indispensable, more than in the German or the Italian; and how numerous are the cases of self-taught adepts in these tongues! There is, indeed, some awkwardness in attempting the Rabbinical pronunciation alone; and here the student will avail himself of a few hours' assistance from elder scholars. It is the work of a short time; and I may say of the *pronunciation* (though not of the language) what Sir John Davis says of the Law-French, that "it is so easy to be learned, that the meanest wit that ever came to the study—doth come to understand it perfectly in ten days."*

The books which are now afforded to the Hebrew student, are very generally constructed upon the presumption that he will be without an instructer. Thus, our most approved grammars are furnished with copious helps in the way of praxis. And chrestomathies, with valuable grammatical notes, are compiled with the same view of aiding the solitary student. So that with the assistance which any well-educated minister will be ready to give, no one need excuse himself upon the ground that he has no teacher.

Nothing, however, has opposed a more formidable barrier to the acquisition of this language, than the injudicious and unfortunate methods which have been adopted by many. To begin aright, is almost as necessary as to continue when one has begun. The remark of Erasmus is appropriate; *Non minima negotii pars est, adeundi negotii viam nosse. Satis festinat qui nunquam aberrat a via. Sæpe et sumptum duplicat et laborem, qui crebris erroribus, ac longis ambagibus tandem eo pervenit, quo destinarat, si tamen pervenire contingat.*" "It is not the smallest part of an undertaking, to know how to begin. He goes fast enough who never goes out of the way. For it is a double expense and pains, to come to the end designed by long circuits and many wanderings, if indeed it be attained after all."†

Some egregiously err by spending their strength and exhausting their patience, in long-continued application to the grammar alone; an evil which has been not a little promoted by the publication of voluminous and undigested works on this subject. There are innumerable parts of any grammatical system which cannot be fully understood, until they come to be exemplified in the course of reading; and he who expects to master the intricacies of our grammarians without some considerable advancement in the pleasanter task of translation, will be likely to be disheartened by the tedium of the way, and deterred from the accomplishment of his wishes. It is therefore first of all desirable for the student to have marked out for him a simple, and, as far as possible, an attractive course, in the prosecution of his inquiries. Others, by an error diametrically opposed to this, and to nature itself, endeavor to find a royal road, by overleaping all the dry elementary details. Such content themselves with a cursory perusal of the rudiments, and then by the help of the English version, interlineary translations, and such lexicons as Frey's, (in which every inflexion of every word is found,) pursue a negligent and unprofitable reading of the text. I do not deny that *some* improvement may be made in this way; but knowledge thus acquired can never be radical or critical, and for the purposes of just and accurate interpretation, is generally useless.

Let the student provide himself with the best books, and gain from some experienced scholar or from his own trial in other languages, a draft of the safest method of study; and then let him with all diligence sit down to this important task. There is no ground for despondency;

> "Our doubts are traitors,
> "And make us lose the good we oft might win,
> "By fearing to attempt"—

It would be impossible to state what length of time it would require to render one an accomplished Hebraist; this must depend on a variety of circumstances. It is obvious, however, to any one capable of making the comparison, that the Hebrew is more easy of attainment than the Greek or the Latin, as it is less involved, less copious, less artificial.

When we consider the manner in which many pursue this study, we need no longer wonder at the rareness of competent knowledge. It is taken up by snatches, for half hour or an hour at at a time, with intervals long enough to make almost every lesson a beginning *de novo*. Instead of this, it should be, with every clergyman, a pursuit for life, a daily occupation. Some have been heard to say, that they always make a point of reading in the original, the *texts* from which they preach! Such a declaration is disgraceful; and the knowledge thus acquired, is not worth the pains. Let the claims of the Old Testament as the *word of* God, be duly appreciated, and the Hebrew Bibles will no longer be articles of show in a minister's study—nor will students of theology so culpably neglect or totally omit the first year of their preparatory course. Heber.

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* Preface to Reports.

† Ratio Ver. Theol.

THE DISPOSITION TO SEEK FALSE GROUNDS FOR PEACE OF CONSCIENCE.

Natural inclination is the first tempter, then compliance, then custom, but this being helped by a consequent folly dismantles the soul, making it to hate God, to despise religion, to laugh at severity, to deride sober counsels, to flee from repentance, to resolve against it, to delight in sin without abatement of spirit or purposes: for it is an intolerable thing for a man to be tormented in his conscience for every sin he acts; that must not be; that must not be; he must have his sin and his peace too, or else he can have neither long; and because true peace cannot come, for 'There is no peace, saith my God, to the wicked,' therefore they must make a fantastic peace by a studied cozening of themselves, by false propositions, by carelessness, by stupidity, by impudence, by sufferance and habit, by conversation and daily acquaintances, by doing some things, as Absalom did, when he lay with his father's concubines to make it impossible for him to repent or to be forgiven, something to secure him in the possession of hell; *Tute hoc intristi, quod tibi exedendum est*, the man must through it now; and this is it that makes men fall into all baseness of spiritual sins.—*Jeremy Taylor.*

IGNORANCE.

Ambition is folly, and temerity is ignorance, and confidence never goes without it, and impudence is worse, and zeal or contention is madness, and prating is want of wisdom and best destroys it, and makes a man of a weak spirit, and a cheap reasoning; and there are in the catalogue of sins very many, which are directly kinds, and parts, and appendages of ignorance; such as are, blindness of mind, affected ignorance, and wilful; neglect of hearing the word of God, resolved incredulity, forgetfulness of holy things, lying and believing a lie; this is the fruit of sin, this is the knowledge that the devil promised to our first parents as the rewards of disobedience; and although they sinned as weakly and fondly, φρονήματος τὸ πρὶν στερηθέντες, on as slight grounds, and trifling a temptation, and as easy a deception, as many of us since, yet the causes of our ignorance are increased by the multiplication of our sins.—*Jeremy Taylor.*

BROWN, OF HADDINGTON.

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